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ANTI-SLAVERY  
AND OTHER MEMORIES OF  
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A.L. PICKENS, Ph D. (Calif.)

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THE HISTORY OF  
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# ANTI-SLAVERY

AND OTHER MEMORIES OF

## Old Richmond Kirkworth

A. L. PICKENS, Ph.D. (CALIF.)



### A HETEROGENY OF ABSTRACTS AND OUTLINES IN FOUR PARTS

- I. Covenanter Logic Joins Faith and Knowledge
- II. Against Black Slavery and White Enslavement; from W. C. Davis' Birth to our Escape from Grant's Nadir, 1760-1876
- III. "Freedom of the Nation for Manufacture and the Negro!"
- IV. Unable to Unionize They Left Place-names and Potsherds

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LORD, HELP US SAY WITH  
SIR ROGER DE COVERLEY: *MUCH*  
*MIGHT BE SAID ON BOTH SIDES.*



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## ANTI-SLAVERY AND OTHER MEMORIES OF OLD RICHMOND KIRK WORTH

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### *FOREWORD: BY NOVAS, HALF-REALS AND GOD'S SUNLIGHT*

How much of history that seems teleological is merely coincidental. In 1901 Uncle Sam had been playing Perseus to chained Andromedas. One of the rescued damsels had turned and was putting up a more stubborn fight than had the "monster" from which she had been rescued. We were still busy with our over-seas Philippine incident when the first great nova or exploding star of the century blazed forth in Perseus. In 1918 the American eagle was locked over-seas with the eagles of Germany and Austria, not to mention the parts played by the defunct eagles of France, Italy and Russia; a second great nova flashed out in Aquila, the Eagle. In 1942, our ships were engaged in the greatest over-seas task of history, fighting Japan, Germany, and Italy, and a third great nova flared up in Argo, the Ship. Amid such celestial fire-works one may ask, "So what?" The answer is, "An old-timer once purchased a supply of Roman candles, went home, stuck one in the candle-stick, lit it, sat down to his paper, and began question-asking too: 'How did them thar Romans ever read by any sech light as this?' "

By some such jerky lightning-flashes we have a spotty knowledge of human history, and on this we base our prejudices, our hates, and our narrow loyalties. How long the theological sophisticates have been whispering of the Genesis seven days of creation and the Babylonian seven tablets of creation. We are not even sure there are seven of those tablets, so badly are they broken, and under rigid examination any other resemblance comes near to breaking. A more striking parallel may be drawn between Genesis and the stony tablets of geological science, and this leads us into Part I of the present work, which is taken from a former treatise dedicated to Marion P. Martin, a Baptist teacher who sleeps in Old Richmond kirkyard. Important sources were those strong-faithed Covenanter sons, Hugh Miller, the Scotch geologist and David Nelson, the Tennessee-born physician, minister, educator, and anti-slavery worker. Old Richmond, of Covenanter faith, had its own anti-slavery pastors who furnish much of the material for Part II. The original church, a sort of Stoke Pogis, was the older sister of Hopewell, or "Old Stone Church" the Westminster Abbey of the higher regions of the state. The first cemetery holds a record number of Revolutionary and Indian fighters; in the latter is the more distinguished leader under whom some of them fought, and who after the challenge in Part III figures in Part IV. He it was who gave his last earthly residence an Indian name supposed to signify. "Place of the Sunlight of God." Coincidentally, a 1782 Spanish half-real, once current, found near Old Richmond cemetery shortly before the Argo nova appeared, gives us a good starter for a chronology.





GREAT SABBATH DAY OF REST

3a. Plants, highest insensate creation.

6a. MAN, highest of sensate creation.

3. DRY LAND.

2. SKY, separated from WATER.

1. LIGHT.

6. DRY LAND DWELLERS or higher animals.

5. SKY DWELLERS, "Fowls".  
WATER DWELLERS, "Fish", etc.

4. LIGHT DWELLERS, or literally, "light-bearers."

GOD, THE CREATOR OF HEAVEN AND EARTH.

Fig. 1.—Schematic arrangement of subject matter in the first chapter of Genesis, "the portal to Scripture."

## CHAPTER I

### FACING FACTS AS THEY ARE.

There is no conflict between religion and science.

The conflict lies between narrow theologians who are ignorant of science, and narrow scientists who have no religion. One thing is thoroly obvious to any logical mind. We cannot have two contradictory accounts of the same event and hold both to be true. We must either throw Genesis overboard, or throw science overboard, or else show that no real conflict exists between the two. We would be foolish to interpret some passage of scripture as teaching that all men have six fingers on each hand, and then try persecuting others into acceptance of our error. He is just as foolish who insists that all truth relates to the merely material universe, and can be weighed in balances or sized up with meter or yard-sticks. There is no more obvious truth than, "Two and two make four," but he who insists on counting by twos only, will miss all the odd numbers, not to speak of some very interesting and profound fractions. No true scientist, and no real religious teacher would destroy his eyes because they see things he cannot hear, nor puncture his ear-drums for helping him hear things he cannot see. God is not a God of confusion, and no right-thinking person can hold that he would give two conflicting accounts of creation merely to annoy and break down the faith of his followers.

Magazines, daily papers, and books are coming from the press in a stream. One can get more faith-destroying material out of a rural mail-box than out of a four years' college course. Some earnest, but excited people are speaking of keeping their children home from college for fear of their faith being destroyed. The only safety along that road lies in refusing to allow the child to read. Some of the most dogmatic, intolerant doubters we encounter, are not college-bred men and women, but readers, who without even a high school education, have picked up here and there some little smattering of popular science. "So long as you believe the first verse of Genesis, I don't think it matters what you think of the remainder," was the sentiment expressed to me by a well-known Baptist preacher, as we rode together on the train some time since. "Don't call it evolution,



say development, and they will never catch up with you," was the shrewd advice of another. These were too old to be taught. Sometimes I think that the reason young folk don't respect their elders as they did when I was a boy is because the elders of the present day don't deserve quite as much respect as those fine old souls did. I had a happier experience with a young Baptist preacher in another state. Calling on him one night I dropped a remark like the following.

"The Genesis account of creation is so nearly like that of modern science, that either Divine Inspiration, or a highly developed civilization such as we have no evidence of is necessary to explain it."

"No more so," he replied, "than the Babylonian account, and others." Now he had been a student of natural science and also of scripture. I have driven for miles with him in his car that we both might study the story of nature as written in the rocks. Here was a fine brain that only needed a little explanation.

"Suppose," I suggested, "we compare the two accounts."

We did. Item by item we considered the two. Finally only a single objection remained in his mind, and again we went back to the Genesis story and he was answered. With the face of one who studies a chess board to see if he is really beaten he gave it up.

It was after midnight when we passed out of his room together. He went with me down the hall. Now I have been told that I have a lot of the boy left in me, and I do have lots of the twelve-year old boy left that objects to being hugged by just anybody, but I have no objections to memories of an embrace that he gave me that night, and his goodnight words had that ring in them that speaks of a new and pleasant prospect just opened to view. His parting sentence was this.

"I am glad you showed me that; I hadn't thought of it!"

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## CHAPTER II

### THE DRAMA OF CREATION

The first chapter of Genesis is a poem. Running thru it is an ever-recurring refrain just as we come back to the chorus in a revival hymn. It should be written in stanzas just as are

the Psalms in modern versions. The author has wonderfully combined artistic form, poetic license, and scientific fact, and his account is laconic.

The student of literature will recall that some of the old English poets wrote poems so spaced and worded that the poem took the form of the subject poetized. The Hebrews were great lovers of form. Take the book of Lamentations. The first chapter is an acrostic running thru the alphabet and in the Hebrew the first verse starts with A, the second with B, and so on thru the twenty-two letters of the Hebrew alphabet. As the dirge rises, and we reach the third chapter the acrostic trebles and runs three lines one after the other beginning with A, then three with B, or A A A, B B B, etc., on thru the alphabet. So the third chapter of Lamentations has three times as many verses as the others. In the fourth chapter the dirge sinks again and the acrostic drops back to a line with A, one with B, etc. Then as if to show complete despair, the prophet in the fifth chapter abandons the acrostic form altogether, and such hopeless grief is portrayed as no other book in scripture ends with.

Some have found in Genesis I structural literature. They see two great columns of three days each resting on the foundation fact of God as Creator and bearing up an arch representing the Sabbath day of rest. (See Fig.) This was first called to my attention by a world-famous expositor of scripture, and with Moulton's and other aid I have followed the matter further. The first chapter is like a great door-way leading into the vistas of the Word of God. Yet strikingly conventional as this arrangement may seem it even more strikingly parallels the account of creation as given by the astronomer and the geologist.

The "days" of creation must have been "days of the Lord" or periods of great length. Both Scripture and history favor this view. "One day is with the Lord as a thousand years, and a thousand years as one day," says 2 Peter 3:8, while Deuteronomy 9:4 refers to a period weeks distant in the future as "this day", and Genesis 2:4 speaks of the whole period of creation as if it were one day. The beautiful ninetieth Psalm is even more sweeping in its statement, "A thousand years in thy sight are but as yesterday when it passeth, and as a watch

in the night." A watch be it recalled was but a few short hours long. The day of Zechariah 14, "not day nor night" was plainly intended to represent a long period. The prophetic weeks of the ninth chapter of Daniel were periods of seven years, and some students hold that the last week does not follow the others consecutively. The Chaldeans, close relatives of the Hebrews regarded a cosmic day as equal to the cycle of the precession of the equinoxes, or a period of 43,200 years. An early Christian work, "The Epistle of Barnabas", regarded a day of creation as a period of one thousand years, while Josephus who lived contemporaneously with the Christian apostles, speaking of the first day of creation says, "Moses says it was one day; the cause of which I am able to give even now, but because I have promised to give such reason for all things in a treatise by itself, I shall put off its exposition to that time." Gladstone, "the grand old man of England", whom as some fancy, Bryan tried to mimic in a weaker way, thought the division into days was merely an early recourse to literary divisions that would in modern times be chapters or otherwise.

Anxious literalists have objected that Scripture says, "there was morning and there was evening." Not at all. What is really asserted is "there was evening and there was morning!" In Exodus 18:14 the same words are rendered "dark" and "dawn", and from Adam Clarke and additional sources there are good linguistic and other reasons for thinking this is merely another form of saying, "There was chaos and there was cosmos." It is worthy of note too, that this ever-recurring refrain is used only in describing the days on which the Creator was actively about the work of creation, but after the account of the Sabbath when all is represented as having been completed the day before, with no more chaos remaining to be conquered, this statement, "There was evening and there was morning" or "chaos" and "cosmos" if you please, does not occur. This puzzling omission may well give the literalist pause for reflection.

The words used in this story must be understood in their older and popular meaning, and not in the modern and scientific way that has often restricted broad terms down to much less than their former grounds. Formerly the word "plants" would have included many organic forms which we now consider as



simpler forms of animal life. Only the more striking features of each day could be considered. If Moses had stopped to remark that there were also some Eurypterids and Trilobites created on the first day, he would have needlessly puzzled his primitive readers, in addition to spoiling the meter of his poem, whatever the Hebrew metrical ideas may have been.

Let us also remember that it is impossible to set one day off from another by a hard and fast line, and thus the days of creation must have merged gradually into each other; there may even have been overlappings, and previous creations of the same types, but of less importance and therefore less noticeable, must for some of the days be conceded. Thus a few unimportant primitive mamals may have appeared before the age of mamals, but for these insignificant details our brief account has not the time.

“Ye have made void the word of God because of your tradition” was the scathing comment of the first great higher critic to the literalists of his day. We have so beclouded the Old Testament with traditions and silly catechism questions and answers that many of us have got entirely away from the real meaning. Many who pride themselves on being fundamentalists, far from getting back to the “foundations” of which they so loudly boast, are really medievalists who get no farther back than the middle ages and base their faith on mere tradition much of which sprang up in the dark ages.

There lived in my boyhood neighborhood long ago a very nervous house-wife, whose nature has been memorialized in local tradition. One night she was left all alone in her home, and was spinning before an open door on an old fashioned high spinning-wheel. She arranged the rolls of wool on the spindle that were to spin it into thread, and then stepped back a pace or two to turn the wheel. Forward and backward, forward and backward, she went at the task. Shivering little screech-owls mourned in the woods; the huge old wheel gave off a moan like that of a lost soul returning to the scene of its crimes. Just enough light was available to make objects appear to crouch ready to spring. Forward and backward she moved. Then backward toward that open door! There was a tug at her skirt, and without looking around, without even slamming the door, she dropped her work and raced to her bed. Once there

she tumbled in with her work clothes and shoes all on, drew the cover over her head, and lay there trembling and fearful until morning. It is thought she had caught her skirt on a nail or splinter.

Many of our modern religious organizations remind me of that old woman. They refuse to look into matters, for fear of destroying their faith. A faith of that kind I think might be better destroyed. It might be better to take the poor sick thing out and wring its neck for fear the epidemic spread among the rest of the flock. It is spreading, and mouthy creeds are taking the place of heart-born deeds. Creed parrots are screeching long prayers in the direction of God's throne on Sunday, and robbing widows and orphans on Monday. The church of God has jumped into bed and covered its head and lies there trembling amid the darkness of its own ignorance. Alas, that more bone in the head and less in the back should be attempting the solution of present day problems. To a well-known religious leader I one day put this question, "Do you think you have acted in this matter as Jesus would have acted under similar circumstances?" His rather cold-blooded answer was, "I don't know what Jesus would do, I have to use my own judgment." Compare that statement with these two utterances attributed to the cynical Bernard Shaw, "I am ready to admit that after contemplating the world of human nature for nearly sixty years, I see no way out of human misery but the way that would have been found by Christ's will if he had undertaken the work of a modern practical statesman". "At present there are probably more people who feel that Christ is the only hope of the world than there ever were in the lifetime of men now living."

We may know now as never before why Jesus loved the sincerity he found in the company of publicans and sinners who pretended to be nothing more than what they were, and hated with all the intensity of his pure soul the hypocrisy of the creedalists of his day.

This spineless, jelly-fish age needs the tonic of which one soul sang heroically:

"Though alone I tread the wine-press, or kneel in Gethsamane,  
I know he has never forsaken and that he leadeth me,  
Though I walk thru the Valley of Shadow, my soul shall be  
undismayed,



For my God is the God of the fathers, the God of the unafraid!"

How we need the companionship of that "God of the unafraid!"

If we fear to look at facts our faith is already gone.

Men with great names in science will bear me out in the statement I am about to make. Among them are James Dana, Alexander Winchell, Hugh Miller, Lord Kelvin and others. The statement is this: *When we take the first chapter in Genesis for just what it is, a historical poem, its agreement with scientific fact is little short of startling.*

By permutation of figures we find that if a man knew all the facts in regard to six consecutive events he would stand only one chance in 720 of arranging them in proper order; make the number seven, and he has one chance in 5040. If the author of Genesis 1 is not inspired the chances are overwhelmingly against him!

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### CHAPTER III

#### THE DAYS OF GENESIS AND THE PERIODS OF SCIENCE

*"In the beginning." The very earliest ages of astronomical time.*

Many understand the period of time described in the first verse to be separate from the first creative day. However that be, the author in a very scientific order mentions the heavens before the earth. How easy in an age when the earth was regarded as supporting the heavens to have reversed the order. The earth itself was waste and desolate, and darkness covered the face of the great deep, or *tehom* and by this we are to understand, "a roaring, shapeless, surging mass," which is a fine description of a nebula, or of a young world. The spirit of God is represented as moving upon or brooding the waters. Clarke thinks the word signifies the communication of a vital or prolific principle to the waters, and the idea of hatching, or incubating is implied. Remember incubating is not a sudden act but one of slow and gradual development leading ever onward to a more complicated and wonderful organism. Remember too that science teaches that the early and simple beginnings of life must have been at some period before the earth was in a settled condition. In the original Hebrew, with its perfect and imper-

fect for the usual tenses, a thing so strange and hard for an English reader, written in a language marked often by a primitive inability to express past, present, and future time I love to see a picture of the mighty God at work joining present with the past and linking it with the future. Nor is he the military god Asshur, with a motto of "might makes right", barking harsh and heartless military commands at a creation that snaps tremblingly into perfect formation at his bark. He is the gentle, parent God of Jesus, with a motto, "love makes right", patiently, tenderly, gradually, guiding the tottering footsteps of his infant creation into better things. The anti-evelutionist must throw the first chapter of Genesis overboard. Its evolutionary sequence is undeniable. First, God is pictured as brooding the waters into primitive life. Later on he is represented as calling the plants forth, a thing that he still does in a somewhat different manner every spring. Nothing is said of his creating the plants, he only makes them, and the story would imply that the original germs of life had already been created in the water. Later another creative act brings psychic qualities into play and we have animals conscious of their existence at least in a primitive way. From these first or primitive animals we may well believe the higher animals sprang, since even scripture represents the later and more complicated forms not as being created, but merely as being made. The next step is a creature with a soul, and with wonderfully developed psychic qualities and again the creative act is necessary. Just here I must say that the meaning of the word "create", and of its Hebrew equivalent "bara" has been more or less abused by the literalists. "Create" comes from a Latin form, *creatus*, that may mean either created or begotten, and is often used in describing the process that makes a better variety from one already in existence. In fact the word seems comparable to the word "crescent" than which a finer example of gradual development could hardly be named. In Psalm 102:18 we find the word "create" translating the Hebrew "bara" in one of its forms, and here clearly the created beings are not made from nothing, but are born from other beings already in existence. He that hath ears to hear let him hear. There is room for both the evolutionist and the creationist before the throne of

God, and with the latitude of meaning allowed in the language of Scripture the narrow bigotry that persecutes opposing ideas is all the more out of place.

*Day One. The Union of Astronomical and Geological Time*

The appearance of light before the creation of the sun puzzles many, and older scholars try to avoid the difficulty by speaking of cosmic light. Many of the nebulae that have not yet formed themselves into suns and planets shine of themselves. But even if the sun had already assumed his present form there is no conflict. Remember that Moses, describing creation to a primitive people writes in the best possible manner, from the view-point of one standing on the ground, so that the great clouds enwrapping our young planet, even as they today enwrap Jupiter, and perhaps Saturn and Mercury, keep the sun himself out of sight. Only his stronger rays, battled thin and gray, thru the enshrouding clouds boiling up from the heated earth, torn with volcanic shock and mighty convulsions for how long we may not say. The earth spinning on its axis, perhaps far more rapidly than at present, nevertheless divided the light from the darkness. And there was darkness of non-existence and the dawn of beginning, for out of darkness and deep night the light dawned, and to its existence there has been as yet no ending.

*Day Two. Archean or Proterozoic Times*

In a young, and highly heated world science has described the water as rising steaming from the earth to strike the outer chill of space and fall back again as rain, then boiling again ere it struck and rising as steam once more. As the surface of the earth cooled, some of the water collected below as the ocean, and above its level surface, vapors rose to form dense clouds that shut out of sight the face of the sun. Between the clouds and the ocean beneath, the dividing expanse would have been clearly visible to a human eye placed just above the primordial ocean. The original Hebrew word here is "expanse", not "firmament", the latter being an erroneous rendering that came by way of the Septuagint. So the waters beneath are clearly divided from the waters above, and there may have been a clear space between them where the invisible vapors were rising. The expanse we are told God called heaven. Grotius says the Jews believed in three heavens, one where the clouds float, one



where the stars are, and a third where God and the angels are, so there is nothing to reject here. There is no reason to construct elaborate cosmogenies as theologians do, to explain this passage as meaning the Jews thought the firmament or arch of heaven supported an elaborate overhead ocean under which the heavenly bodies were later placed. Note too that this incomplete expanse where the heavenly bodies did not show is not pronounced good, as are the other stages of creation.

*Day Three. Later Archean and Paleozoic up thru Coal Ages.*

Even before the Paleozoic, the granite U about Hudson's Bay was rising, the patriarchal old Appalachians were lifting their heads, and some islands were appearing in the regions of what are now the Rockies. The dry land was appearing and the elevation of continents ran on into succeeding eras.

Now as for the plants. I shall never forget a game of golf that I played once in a state that has most remarkable advantages for the study of geology. My companion got for me a set of right-handed sticks, and for long-handled instruments of any kind I am perversely left-handed, though otherwise I am right-handed. I drove off and of course fell short. I followed up and managed to make the first hole in sixteen! You may imagine the rest. By and by I found what was to me far more interesting sport. I picked up for thirty-five cents what no one else seemed to want, a fine hammer for geologizing, that had evidently got mixed into a bunch of dollar limit store hammers. I didn't have the thirty-five dollars necessary for a set of golf-clubs, but I had great sport swinging along the vertical faces of quarries, climbing steep hills, and wending down narrow little water-courses, often if not most of the time with a congenial companion, reading nature's diary as she had written it in stone. Ordovician, Silurian, Devonian, and Mississippian systems I labored in, and when I had finished, one fact stood out large in my mind. Nearly all the fossil remains that I had gathered were organisms of the type that would have been called plants in King James' day, not to speak of the day of Moses! Let us remember that we can't take a modern scientific term restricted in its meaning, use it in that meaning in this primitive story, and be fair to the author. Animals like corals, sponges, graptolies, cystoids, crinoids, blastoids, echinoids, and bryozoans had flourished, and in describing such

organic forms the botanist must constantly speak of stem, stalk, branch, sprout, and corolla just as if he were indeed botanizing. Remains of huge trees have been found even in the Devonian, and the density of the vegetation of the Carboniferous is attested by the great coal beds left as memorials of that time. And trees bearing fruit with seed therein were there, as witness remains of close relatives of the gingko, the non-edible fruit of which holds within a small stone or seed, and in these plants were no doubt created the higher forms that were to appear later thru mutations. Ask the geologist in which of the three great groups he most expects the vegetative form, and most vegetable remains, and he will be obliged to reply "in the Paleozoic". Let it be noted the Hebrew word *deshe* translated "grass" in our versions denotes a mere greenness without seed or stalk visible. "Grass" even in the broad sense in which we use it today would be quite too specific a term though it may not have been so in the days of King James. The grasses as we use the term today were there only as derived later from the more primitive forms, and such rendering is not unallowable as we find in Hebrews an unborn person regarded as being present at the meeting of Melchisidek and Abraham.

*Day Four. Permian and Earlier Mesozoic.*

As we have explained before, the young planet was covered with clouds that kept the sun shut out. Once in awhile perhaps he broke thru rifts in the clouds, but long ages went by before he really came into his own. We would expect the poet to ascribe to him the day on which he really did so. Many have thought the earth supplied its own heat during the early ages of organic life. There are few if any signs of seasonal changes in the Paleozoic times. Geology, however, records such climactic changes immediately following the age of coal-plants that for a long time science received the word with incredulity. Great aridity, rigorous climates, and glacier-covered areas testify to a marvelous change. Early in the Mesozoic the once warm Arctic regions are found to be cooling, and at a somewhat later period, Prof. Neünayr of Vienna thinks climatic zones had been established. No such great changes are found anywhere else in the history of life as at the close of the Paleozoic, "after which we find ourselves in a new world". Tremendous moun-



tain elevation occurred about this time, and one questions if this did not result from tremendous loss of internal heat from the earth, doing away with various other things among them the last vestiges of the old universal cloud-blanket, and forcing the hitherto independent earth to rely upon the sun for its heat. Up to this time apparently there had been no such determination of seasons as we have today. Remember too that the sun was now really coming into its own so far as the earth was concerned in regard to "signs, and seasons, and days, and years." Our determination of periods of time largely depends on just such seasonal changes and such clear visions of the sky as apparently did not exist in the earlier Paleozoic times. To one viewing the drama of creation from a point on the earth, this would be the day on which the sun came into his own, and conquered the cloud-blanket completely, though as we intimated elsewhere some of these events may have preceded, but less noticeable, manifestations that in a later day burst into full-orbed glory.

*Day Five. During the Mesozoic Period.*

There seems to be a tendency on the part of the author of Genesis 1 to sum up all the corresponding creative acts on the day on which the chief of these acts occurred. Fish there had been in the world, previous to this time, but fish of the present form attained the predominance which they still hold during this age. Some species were small, or moderately sized, but others were evidently "the kings of their race". The King James version sadly obscures the close correspondence of this age as given in the geological account and in the account in scriptures. God is literally described in the Hebrew account as creating creatures of great length,—*tannim*, poorly translated sea-monsters,—and winged creatures, or as it is translated "fowls". Scripture gives the sequence as it is found in geology. The "extended creatures" were such attenuated giants as the world has never seen before nor since. The diplodocus, sixty to eighty feet in length had a neck like a living fire-hose and a tail quite as long. Plesiosaurus, another monster had a long snakey neck extending many feet beyond the body. Ichthyosaurus, a huge sea-going lizard was shaped like a sword-fish and one species had an eye-ball that must have measured a foot across. Geikie supposes *Atlantosaurus* to have been one hun-

dred feet in length and thirty in feight. The order of the text would indicate the appearance of the winged creatures just after the appearance of the "extended creatures", or as geologists call them dinosaurs. Sometime after the age of the dinosaurs began, marvelous winged creatures appeared on the earth. Flying lizards, such as the Pterosaur, the Pterodactyl, and the Rhamphorhynchus sailed thru the air, and true birds were also appearing, one of which Archeopteryx had a long lizard-like tail with a feather sticking out sideways from each joint, and the bill was armed with teeth, as was the case with some other primitive birds. Hesperornis, a swimming bird, was a giant of its kind.

A time of winged creatures this certainly was. The wing-spread of Ornithostoma of Europe, and of Pteranodon of Kansas, exceeded twenty feet and has never been surpassed in nature. Happy indeed is the Mosaic description of this period of creation! In the description of this age we find the word "create" used again, perhaps merely in summing up the whole class of work of this nature, but be it noted that psychic qualities such as animals had never had before, appeared first in the Mesozoic, giving rise to such forms as the intelligent ants and mammals.

#### *Day Six. Cenozoic Times.*

This was the day of cattle, beasts, and creeping things. The man with a mere smattering of evolution, would expect the "creeping things" to occur earlier in the history. Geology and scripture still agree. The dominant age of insects comes late in geology, and Kellogg has well said, "If man were not the dominant animal in the world this would be the age of insects." Tigers, elephants, rhinoceri, horses, mammoths, mastodons, giant elks, saber-toothed tigers, are some of the names we now encounter in the geological list, and we feel as if we approached the home port after a long voyage over the ocean of time. To the list of "creeping things" perhaps should be added the degraded lizards, descendants of the mightier dinosaurs of yesterday, for let it be noted God is not represented as "creating" on this day so far, he is only "making" as we may suppose from forms that had already gone before. "Let the earth bring forth" quotes the hyper-literalist and wags his head. Such is God's command in regard to plants every spring, but we know

that he has something to work on beside mere dust, and even lordly man no matter how far removed from the soil he be, is brought forth indirectly from the earth whence he derives his food.

After this the crowning work of creation came. So non-committal is that story as to the method employed that creationist, evolutionist, and mutationist, should be able to join hands here across the prostrate form of stern, intolerant dogmatism. Man was created in the image of God as a spiritual being. Some have used this story to make of God a huge Brobdingnagian being of flesh and blood.

What is more irreverent than the gross materialism of the self-styled anti-materialist who would reduce the great Lord of heaven to the status of an Olympic, or Valhallic creature of mere flesh. I have heard the sacred beauty of the Lord's prayer so parodied in an effort to make a sorry joke on the evolutionist that when those sacred words come to my lips I should be glad to forget the parody if I could but I fear I never shall. Only in his mental and spiritual powers is man, in his weak way, in God's image. I can create in a small way by planning; God can do so in a large way. Note that man having come, everything now is "very good", not merely good. Notice, however, that man is commanded to subdue the earth, which implies that there was resistance to be overcome. Even before the fall, man's life was something more than lolling around in a fruitful garden, eating, sleeping, and meditating, provided he wasn't too lazy for the latter. Alas for the perversion we make of the Eden story. Were the race left long in such a place as some imagine Eden, biological degeneration would overtake every member.

*Day Seven. Perhaps the period of Salvation devoted to preparing man for his eternal home.*

So far as our earth is concerned God appears still to be resting, leaving almost all natural phenomena to be carried out by his great natural laws, laws which we must remember, however, depend on his being for theirs.

Notice also that there is no evening and morning, no darkness and dawn, represented in this day of creation which as we have noted strongly suggests that elsewhere the recurring re-



frain shows the visibly active God bringing things from the darkness of non-existence into the dawn of their being.

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## CHAPTER IV

### EDEN AND AFTER

Some textualists pretend to find in the second chapter of Genesis another creation story altogether different, and some have even held it to be an older account. Let us, however, without growing excited, read on as we find the chapters arranged. In the first chapter the original language shows the powerful God, or Elohim, at work, but in chapter two he is represented as Jehovah Elohim the personal friend of the newly made creature man. That the chapters appear in their proper order, even granting them to be two separate stories, is indicated by the fact that Elohim is a broad Semitic term, evidently the older, while Jehovah Elohim is a Hebrew and evidently later name.

Now let us interpret the second chapter as nearly as possible in the way the Hebrews did. Josephus tells us that after the account of seven days was finished Moses began to write in a philosophical way, and while this statement comes from the first century, let it be noted, Jesus' followers did not go heresy-hunting. Evidently much of what follows Genesis 1 is philosophical, or allegorical, coupled with plain matter of fact events. Ben Hebraeus, a Syrian writer, it is said, regarded the second chapter as a figurative description of the human body. Even today various interpretations, some literal, and some figurative have been placed on this story. Even those who regard the fruit of the tree of life as a real material fruit, regard it as a type of other and deeper things in the relation of man to his Creator. Evidently in the second story we have a continuation of the history of the early beginnings told largely in figurative language, such language as Jesus is known to have employed in his parables. The book of Genesis is divided into ten "generations" and here we have one of the series, the first was the generation of the universe itself, and this is the generation of the youngest child of the universe, Man. In this story man is created, a garden is made for him, animals are brought to help him, and finally a woman is brought before him formed from

one of his "ribs", which is a rather poor translation, and this is the only place in scripture where this particular Hebrew word is translated thus. "Flank" or "side" would better interpret the Hebrew term.

What has science to say as to the garden story? In the seeming anomaly of a rainless earth before man's creation we encounter an apparent difficulty which is no difficulty at all. The Hebrew word for "earth" translates just as readily "land"; Cain's "land of Nod" might just as readily have been "earth of Nod", and even in English when we say an army covered the whole earth we do not mean the globe, we merely refer to the visible landscape. The southwest of Asia is noted for its rainless desert lands, and somewhere in that quarter of the globe seems to have been man's early home. Not the entire earth, but only a limited area may have been thus arid. Had the whole earth been barren it would not have been a fit home for man's coming into. Now history and science both teach that the earth could not have been a garden until the arrival of man upon the scene, and as the Bible indicates it was by his aid, "dressing and keeping" that there was such after his appearance. Geology has almost no record of the plants that man uses for food, for they were placed upon the earth at so recent a date that they have not had time to write their history in the slowly forming rocks. Such as were pleasant to the sight and good for food were late additions to the flora of our planet. What is also very remarkable is the fact that all the food plants of major importance, with the exception of maize and potatoes, even science must admit, were found by prehistoric men largely in that quarter of the globe where the races mentioned in Scripture lived. All our boasted modern science has added very little to the list of important food plants of early prehistoric man, barbarian though we regard him. West says in his "Ancient World", "Wheat, barley, rice, and nearly all our important food grains and garden vegetables were tamed also by the prehistoric men of Asia. Out of the myriads of wild plants all our marvelous progress in science has failed to reveal even one other in the Old World so useful to man as those which prehistoric man selected for cultivation. Their only rivals are the potato and maize \* \* which New World aborigines \* \* \* selected." Primitive man must then have been



quite an expert in the line of gardening. This especially, when his modern descendants must confess that he left them almost nothing to do in the way of discovery. So even the figurative second chapter contains much that is literal and paralleled in modern historic and scientific findings.

The plants and animals mentioned in the second chapter were evidently such as could be useful as food in the one case and serve as possible helpers in the other. Remember that all plants and animals we see today with a few trifling exceptions are modern species; their appearance was shortly prior to, if not contemporaneous with that of man, and since all others have become extinct, if the references here are only to all organic species as we know them in our domestic life of today, there is all the literalness a poet can be required to exercise. And not only man's garden, but man's barnyard also, was supplied somewhere there in Asia in the early days. "Most of the domestic animals \* \* \* had been tamed \* \* by prehistoric man", says West. "The Asiatic lands were \* \* their native homes."

Coming to the creation of woman, let us remember that there is much here that is figurative, but other books of the Bible shed light on some of the features of this story. The man was placed under a "deep sleep" and from Job 4:13 we gather that this was a condition where man experienced some of his profoundest, deepest touches with the spiritual world. "Rib" as we have noted translates but poorly the original word, and in only this one place in scripture is it so rendered. Payne Smith suggests that it were better to read "flank" or "side", saying that woman is one whole side of man. In one text occurs the expression "keepers of my side", but if it were rendered as here, it would be "keepers of my ribs", and this is explained by scholars as a Hebraism for "bosom friends". Then this part of the story is evidently intended to teach the close spiritual union that should exist between a man and his wife; she should represent to him the spiritual side of life; she should be so close that as Adam says of his new companion, "This is bone of my bone, and flesh of my flesh." In several of the Semitic dialects the same word is used for "bone" and "self". The Jerusalem Lectionary of 1861 is quoted as reading thus a well-known text, "I have power to lay it down of my bone." In Genesis 7:13 we

have, "In the bone of this day", instead of our rendering. Then Adam, according to Smith, is saying, "This is my very own self", while "flesh of my flesh" adds the gentler and tenderer qualities. She, then, was his feminine self. And even the physiologist finds in the two sexes homologues of each other. The English man and woman, or male and female, rather happily render, visually and literally, the Hebrew *ish* and *ishah*.

Here then we have in this story, God's ideal of what woman should be to man, a close intimate friend answering to his profoundest and purest visions and ideals, so much so that she is his own nobler self in feminine form, one flesh. And in spite of sorry quips and puns about divorces, in spite of faithless husbands and undutiful wives whom we occasionally encounter, that old ideal has blest the homes of the past, and please God will bless the homes of men and women yet unborn.

This brings us to the end of the wonderful story of how things came to be. Let us remark in closing, however, that much of the errors held in regard to the Bible come from poor reading and from lazy, slip-shod hearsay. Thousands think the story of the fall attributes that event to the eating of an apple, though neither the English translation nor the Hebrew original says anything of an apple, while others, more viciously lazy, think Adam and Eve would have lived childless forever but for sin, and that children are a curse for sin.

A traveller writing in a prominent denominational paper recently spoke of being on Mt. Ararat where the ark came to rest. Now as a matter of fact, the peak that bears this name, was so named by comparatively recent explorers and travellers, and even the translation names no one peak but says in the *mountains* of Ararat. The area between Lake Van and the Caspian sea it has been suggested would fit the text splendidly, and being below sea-level in many places is geologically fitted as a place for a flood to have occurred. One modern writer finds the flood story foundations in the inundation of the Mediterranean basin by the Atlantic in prehistoric times. Local the great flood must have been, and the text, "the waters covered the whole earth", has in the original Hebrew a word that in many instances is merely translated "land" being thus translated in the story of Cain and the land of Nod. We may also say the Hebrew was, as is well known, a language of conso-

nants, and one scholar has noted that the consonants of India and Nod are the same. Is this story echoed from the migration of our Aryan uncles into India as recorded by ethnology? Whether or not it be, certainly the tenth chapter of Genesis, regarded by many as a mere dry list, is for its day a most startling piece of ethnological research, and is being verified in many particulars by the archeologists. That Elam was a Semitic nation was once questioned, all scholars regarding it as Aryan; now it seems the modern seeker for truth is really finding the ancient Elamites to have been a Semitic people subjugated by Aryans later. We have a parallel in modern and earlier "Britons".

Tradition, but not scripture teaches that before the fall of man the lion ate grass. As early as the fourth century after Christ a certain Bishop Titus in a treatise against the Manchees showed that the carnivora existed before the fall, and that there was nothing inconsistent in their feeding on other animals. One scholar notes that Adam's skin coat proves animals to have been killed before the fall, and says that the gramnivora were of a larger size than now and flourished when the carnivora were most abundant.

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## CHAPTER V

### A LOOK INTO THE FUTURE

A dog-fight may be exhilarating for a few seconds, but being a father I don't care to have a dog-fight going on under the baby's bed-room all night, and as the boy grows older and this snarl of straining at gnats of doctrine, and swallowing camels of civic vice and crime goes on I ask: Which should worry us most, coming from monkeys, or going to the dogs?

I hardly know which is more to be pitied, the unlettered howling dervish of some of our southern pulpits, who would demolish Moses if he should be found to agree with science, or the blase professor who learnedly tells you there is nothing to scripture, when he has never carefully studied thru a chapter of the same. One cannot but be struck, even as Haeckel was, by the scriptural account of creation when compared with that of science.

But the Bible can never serve as a text book of science.



The account is far too short. As well try to use Longfellow's "Paul Revere's Ride", true to history as it is, for a text book of American history.

Read closely. "With a method seldom found in ancient literature," says Marshall Dawson, "no method of creating man is stated." We cannot dispute that.

As for direct creation from dust, even taking the second chapter, which is clearly to be taken partially as figurative we must pause, for have we not in our old catechisms, which many revere more than Scripture, this: Who made you? God. Of what did God make you? Of the dust of the ground.

Once we clear up the too long drawn out dispute about the two accounts of the origin of the world, we have cleared up the way for an understanding on miracles and all else, not on a scientific basis to be sure, but on a basis of faith. It would be a poor religion to me that made no provision for the supernatural and the miraculous.

Marvelous as seem the miracles of the Old Testament we cannot dispute another marvel about them. They are miracles worthy of the dignity of a God such as we worship. Josephus says of Moses that he has "preserved his writing from those indecent fables which others have framed, although, by the great distance of time when he lived, he might have securely forged such lies. \* \* \* Our legislator speaks some things wisely, but enigmatically, and others under a decent allegory." Compare this with the obscenities of the theology of so highly cultured a race as the Greeks, or so late a religious development as that of the Mohammedans. As for the New Testament times I cannot conceive of the Son of God coming into the world unattended by manifestations of the supernatural. Nor do I believe the miracle age over, for by prayer I feel that it is in my power to work miracles commensurate with my powers of faith. There are times, I must confess, when miracle-workers of Scripture times misused their power for destruction of human life as did Elijah and Peter, nor do I believe that Jesus would so have used his power. Even in the performance of miracles, God allows a play of the free will.

Someone has pointed out it is more wonderful that we should have come from nothing into our present existence than that we should be raised to life again after already having been.



In fact the miraculous may be the most normal type of existence, while we are in reality in a subnormal existence in the world of the non-miraculous, a world which thru gradual advancement, or evolution if you please, we are coming more and more to turn our eyes from.

What an inconsistent age we live in. Behold a bob-haired Sunday school teacher on the floor asserting she believes every word of the Bible. Ask her what she thinks of Paul's opinion of a woman's hair being shorn, and she is non-plussed. A holy glee spreads over the face of a brother in the "Amen Corner" and as he vouchsafes an "amen" for my benefit, I turn and recognize a face that once wore pompous burnsides. After Chester Arthur's administration he had to shave them off, so he could see over his shoulders, to jump out of the way of high-wheeled bicycles, and unluckily he developed so great an ability at jumping that in spite of the traffic jams no limousine has yet managed to flatten out the kinks in his carcass, and he lives on as much out of place in this age as would be a dinosaur. "How," I ask, "can any man have the gall to condemn bob-hair when he once had the temerity to wear burnsides?" "That's so" responds a brother with a Vandyke beard trimmed to such a point that he could almost stick it in an ink-bottle wiggle his chin and write his signature as Charles Douglas used to do. He too believes every word of scripture until I remind him that the Old Testament forbids a man to mar the corners of his beard. At this the fat lady in the middle of the church laughs until tears run down her cheeks, and I have to remind her that, while scripture considers it an abomination for one sex to wear the clothes of another, I saw her on the golf course yesterday arrayed just like her husband. Another brother, a great hunter, who couldn't stay at home or anywhere else with his wife, gives another "amen!" He paid a hundred dollars for a hound-dog last week, but for months has been behind with his twenty-five dollar church dues. Scripture says the price of a dog is an abomination, I remind him, whereupon the whole crowd rise, and I conduct them out of the church and lead a procession down the street. I am not carrying a baton, and we are going at double-quick but not in orderly formation, and once in awhile a bottle or a brick-bat whizzes past my ear. I awake, as Bunyan would say, and it is a dream. Only a dream,

for preachers who preach real Bible, though I am a preacher, I fear are as numerous as editors who never varnish the truth, or lawyers who always take the side of justice. Alas for an age that believes every word of the Bible, but never stops to read a single one of its sixty-six books thru!

I have almost lost hope for the present decade. Like the doomed Norse god of light, Balder, when sentenced to gloomy Helheim, I love to stand amid the gloom and see a light afar off, yet not so far I hope. Having spent my life as a young man so far, I hope to spend the rest of it for young men. Nearly all the great things of life have been planned by, or done for young men under thirty. And I cannot wonder that some of the young people are failing. We can't blame all the present turpitude on them. For much of it their elders are to blame. Young people are potentially heroes, and the present ease-loving fashions that have taken hold even of our religious life unconsciously repel them. Garibaldi, we are told, when setting out to free Italy, called on youth to come with him, promising hardships, hunger, cold, perhaps even death, but in the end a united fatherland, and young Italy rose and followed to the man. We need today the tonic of Golgotha. We must learn the sometimes bitter lesson that earth's greatest victories, and noblest successes were attained not by Alexander at Arbela, nor Wellington at Waterloo, but by Latimer at Balliol, and by Christ on Calvary. The unlearned African savage teaches the learned theologian a great lesson when he calls earth's greatest tragedy, "the victory of Golgotha!"

Science cannot explain how the young man Daniel could predict so accurately events that lay centuries away in the future, for even the Greek translation of his book was in existence before the events described took place. The Bible is itself a miracle, but not one worthy of elevation above its chief figure, Jesus, and he "the first great higher critic", flung a bomb among the literalists and reactionaries when he said "For the hardness of your heart Moses wrote you this!" and like the reactionaries of the modern day they growled and fumed that he would, "change the customs which Moses delivered unto us! "They too, as some in our day, emulated the village drunk with a wooden leg, who stuck that leg thru a

knot-hole in a board-walk and walked round it all night saying, "I'll get home after while!" And some not with wooden legs, but with wooden heads hung in a rather knotty knot-hole in Genesis are kidding themselves and singing, "I am going home to glory in the good old-fashioned way!" when what they need is to thrust Christ into their heart, and their heart into Christ and make him the center that enables the world to advance.

God does not make tadpoles to stay that way, nor does he make caterpillars to remain as they are. One is a potential toad, of aid to farmers, one is designed for a butterfly to beautify the world. And God did not make man to remain sinful, blind and selfish, as a spiritual tadpole. Thru the grace of Jesus he meant for us to evolute into beings with moral and spiritual backbone, or as Dawson would say into "moral vertebrates". I shall never forget the feeling I had once when a moth broke from a cocoon in my room and appeared to be failing in the matter of growing wings; nor shall I forget soon, an old gentleman's story of a child born without a backbone. Many a man is born without spiritual backbone and hasn't the will to follow God's plan of grace and grow one, hence the present condition of the world.

When the smoke of battle has cleared away, we may be surprised at the virtues manifest in those who oppose us now, and if we cannot admire them, we shall at least pity their weakness and short comings. We must be honest. We must hold to the truth. There is too much hedging; too much politics. "Self preservation is the first law of nature, and you should act accordingly", said a prominent Sunday school teacher to me recently. I wondered where we would be if Jesus had said that before Calvary, if Washington had said it before Valley Forge, if our mothers had said it when we suffered with dangerous diseases. "It's not good business" is a motto that has tainted our religious thinking to the very core. Nothing but Calvary can bring us back. "Love your enemies, do good to them that hate you!" "Father forgive them they know not—" We know not! Not so much our sin as our ignorance it is that makes us intolerant and persecutive. Now we may see why Jesus could suffer and die for the very one who nailed him to the cross. When man understands and really sees the light, he is worth

having suffered and died for! A spirit like His in the hearts of each side would eliminate this spiritual dog-fight overnight. Markham puts it beautifully in speaking of a foe:

“He drew a circle that shut me out,  
Heretic, rebel, a thing to flout,  
But love and I had the wit to win,  
And we drew a circle that took him in.”

If we have minds open to all truth, hearts full of love for God and man, and souls filled with the courage that “the God of the unafraid” gives, there is no need for us to fear the future, in this, nor in any other matter.



**2**



# Anti-Slavery With Comments by Santerra Laing

Editors of Collier's:—You fail to answer the Santerra Laing clippings sent you. Again: *What proportion of Negroes does Collier's employ? Their proportion of your pay-roll?* Further: Does your area want its national quota of one Negro in ten inhabitants, even if your city as radiating center becomes one-fourth Negro? Do you expect an exploited, impoverished one-fourth of our population with three-fourths of the nation's Negroes, to do for them what three-fourths can for the other one-fourth of the Negroes? Are a larger proportion of Negroes still being killed in your area than in "the South"? Your police-held Negro rioter-slapped in Detroit; a tyro sleuth could trace the slapper. Was he "Southern"? Even Old American? No? Why not tell us, instead of hedging on colored troop and "southern" customs? Did you record early trouble when radicals abused the uniform to carry mulatto women, mayhap immoral, into white restaurants? Or how respectable Negroes with admirable politeness told such they would prefer their remaining away from resorts built for Negroes? Or how others asked to be allowed to adjust matters with native whites rather than with "outsiders"? Answer the Laing questions! True, his style is rugged, but no worse than yours, and he has his quarrel just. His area bore the heaviest Revolutionary burden, and was left for Indians to make slaves of its whites, whom our Union forsook, fearing to offend England or Spain. For generations his sires had only frontier-type schooling; his father, torn from school, was in college only when the state university, as a Civil War military hospital, sheltered him as a patient. Laing himself, never attended high-school. As we elaborately educated "melting pottage", and began making independent Filipinos at perhaps \$20,000 each, he attended a "mule-shed school." His old church cherishes graves of eight Confederates, but nearly thirty of soldiers from

our other wars. Read I. W.'s marker! A hero's fame, indeed! A nail burdened by "the tariff of abominations" may have scratched M. W.'s nearby. In poverty such sacrificed more, suffered more, and forgave more concerning our Union than did any other people. Their reward? Near-peasantry and nagging sarcasm like yours. But you? Are you a better sportsman than your rioting slapper? You indict all on one side an arbitrary line, with no nationally known magazine, then lash like a bully allowing no reply. A self-confessed near-cattle-thief uses you to sneer "Secessionist". Of whom? Adams? Burr? Pickering? Or your once contemplated "Free City" of New York? Or our leaving George III who asserted, "When it comes to calling names, argument is pretty well at an end"? But if names win, can you blame Laing for calling you "an Austrophobe from Hyphenburg," though once he was proud of "our great American metropolis"? Why mask with Europe's area-hate and race-hate habits age-old class jealousies? Southern and northern educated, relative of Confederate and Federal soldiers, advocate of "race-reforms", I too, must question Anglo-American justices, Germano-American Senators, and Italo-American Congressmen, especially those of draft age, who seek to "reform" southern and western Americans with sons on Bataan and Guadalcanal. If Civil War distinctions you must have, in many ways, I owe more to "northern" than to "southern" friends. These will pardon the irony of Laing's koranesque scramble of squib and editorial. It holds historical truth; it is a Rodin statue struggling from the primordial rock whence we all were hewn; it rates a place in this compilation. Behold "Little David" Laing and his "Slabtown Slingshot", against a "Goliath"!—The Compiler.

(Note: Quote Parts 3 and 4 only with permission of the copyright owner.)



I.W.  
E 9:2  
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C.  
M.C.

XXV  
AT?  
1525



1782:—Preliminary peace with Great Britain ends hostilities of Revolution.

1783:—Final peace; the homestead or farm (Saxon English, "wurthe" or worthy) on which Old Richmond was to be built selected about this date, by the original settler.

1784:—Farm surveyed by John Purvis, D. S., May 29; recorded August 19 by Robert Anderson.

1785:—Traditional beginning of church.

1787:—Traditional date of first burial, a deceased pioneer and perhaps a relative of Davis. April 10, a congregation of Covenanter persuasion petition their state religious body for supplies of preaching. They designate congregation by name of neighboring stream, but Robert Mecklin is appointed to preach one Sabbath "at Richmond." In October they petition again, naming W. C. Davis and Robert McCullough, neither being licensed, but both were licensed at that meeting of the Presbytery. The first recorded group of elders were John Hamilton, Thomas Hamilton, James Watson, and John Wilson, all veterans of the Revolution with Robert McCann, a young immigrant from the Ulster-Scot settlements, destined to have as grandson, James Orr, Speaker of the House of Representatives in 1860-61; organizer of a noted group of Confederate soldiers known as Orr's Rifles; Governor of the state, 1865; Minister to Russia under President Grant, and once prominently mentioned as Democratic candidate for the presidency. The name Richmond, supposedly suggested by Skyagunsta to commemorate a Virginia church, may originally have been Rich Mound, rather than "mond" applied to the her-

aldic globe, band-girdled, cross-surmounted, and serving as part of the regalia of an emperor or other ruler. At Rich Mountain, Tazewell county, Virginia, was once fought a battle between Cherokees and Shawnees. Hopewell, Richmond's younger sister, was certainly named in the manner suggested.

Button Gwinnett, signer of the Declaration, who did most of the work in drawing up Georgia's first constitution, named several counties for English politicians favorable to the colonies, Chatham, Burke, Camden, Wilkes, etc. With Camden the Duke of Richmond denounced employing hireling Hessians, and with many Whigs advocated peace even at cost of acknowledging American independence. Universal suffrage, equal electoral districts, and annual parliaments received his attention. For him Richmond county was named, its seat being Augusta, where in the shadow of old St. Paul's Skyagunsta and Light Horse Harry had successfully fought Tories. Certainly after Richmond was attacked, 1792, for leaving the reform party, the name Richmond was quickly dropped for that of Carmel, still retained.

1788:—March 18, Davis called by same local group.

1789:—Richmond combines with Hopewell in the calling of pastors.

1792:—Dr. Thomas Reese moves into Richmond community; he became pastor of both churches.

1794:—William Cummins Davis and Thomas Reese in controversy on slavery.

1796:—Dr. Reese dies; John Simpson, and James Gilliland, a pupil and disciple of Davis become ministers for his churches.

1801:—James McIlhenny becomes

pastor. He built Clergy Hall, later owned by J. C. Calhoun and renamed Fort Hill. His assistants were his son-in-law, James D. Murphy, and Messrs. Brown and Templeton.

1802:—Hopewell with a new stone building; becoming "Stone Church," later "Old Stone Church."

1805:—Benjamin R. Montgomery ordained, April 4; Dr. Moses Waddel, Calhoun's noted teacher, preached ordination sermon; Rev. John Simpson delivered the charge. Montgomery with James McIlhenry called by Hopewell and Carmel.

1816:—James Hillhouse, unordained, serves as supply.

1817:—He is ordained, October 2; Dr. Moses Waddel and W. H. Barr take parts in ordination.

Hillhouse's Carmel elders all have names of record in the Revolution: John Dickson, Michael Dickson, William McMurray, Alexander Oliver and William Walker.

1823:—A. W. Ross is chosen as pastor.

1836:—J. Leland Kennedy becomes pastor. As head of Thalian Academy, after the Civil War he was teacher of the fifth Robert of the six-Roberts farm on which stood Old Richmond.

## CHAPTER VI

### WILLIAM CUMMINS DAVIS AND JAMES GILLILAND OF OLD RICHMOND KIRK; THEIR ANTI-SLAVERY FIGHT

Friends, meanly called "Quakers," early became involved in the slave-traffic, and Fox in 1671 was led to protests that bore fruit. By the 1750's John Woolman was active, and twenty years after his death, slavery among the Friends was almost if not quite extinct. Early opposition in the 1730's by the Methodist Wesleys was set off by the brilliant Methodist Whitefield's favoring it.

Colonial Virginia and Carolina made many attempts to stop the importation of negroes from Africa; Oglethorpe refused to admit them to his Georgia colony. But England forced the trade upon them, and the stupid and unworthy queen from 1702-'14 was perhaps the greatest slave-merchant in the world (Thalheimer). England rejected with indignation South Carolina's act of 1760 prohibiting further importation of slaves. Virginia in 1778 was the first political community to prohibit the slave-trade with effec-

ient penalties. France lagged after in 1793; Denmark in 1802; England, knowing the United States was preparing for such action in 1808, joined the reform in 1807, nearly thirty years after Virginia.

Thomas Jefferson opposed the extension of slavery into the territories, and was successful so far as the area north of the Ohio was concerned. He hoped for gradual emancipation and peaceable deportation. Washington, Madison and Randolph also hoped for a gradual elimination of the evil.

Professional moralizers have admiringly quoted Southey's "The Poet's Pilgrimage to Waterloo":

*The individual culprit may sometimes*

*Unpunished to his after reckoning go;*

*Not thus collective man, for public crimes*

*Draw on their proper punishment below;*

*When nations go astray, from age  
to age*

*The effects remain a fatal herit-  
age.*

How many know that nearly a generation before, George Mason of Virginia, in the Constitutional Convention voiced the same thought? "Every master of slaves is born a petty tyrant. They bring the judgment of heaven on a Country. As nations cannot be rewarded or punished in the next world they must be in this. By an inevitable chain of causes and effects providence punishes national sins, by national calamities." So declared Mason, but the sea-fronting New England towns, and the coast-plain Georgia-Carolina plantations were not interested in suppressing the north-eastern merchants' slave-trade, which he denounced as "this nefarious traffic." The fine old Scotch Presbyterians' logic turned many in that band against slavery, and we now come to consider two such early leaders.

A historian should be full of neither dates nor prunes. But there is a peculiar attraction about the birth-date of William Cummins Davis, December 16, 1760! Like the old clock on the mantel, half-way between the pair of vases with the paper lamp-lighters, there it stands. Exactly one century before this, the Stuarts, some but lately in the throes of small-pox, had recently returned to the throne and England was over with the great period of the Cromwellian Civil War, and exactly one after South Carolina's delegates were on the eve of the Secession Convention, and were about to begin the American Civil War. Not War of Rebellion, please, unless in reference to the Abolitionist rebellion against

the Constitution, nor War Between the States, since the South had driven many of its best thinkers North and these at times fought with the North! Back gloriously to a Civil War that spelled freedom for England and much of the world, forward stupidly to the only war fought to free the slaves of a great nation. Back to the decade of the devout Newton and his apple; forward to that of quizzical Darwin and his horrible genealogical tree, as some of the shallow think, the origin of all skepticism. But Lamarck and LaPlace were already lads in 1760; Kant, who was to check materialism and stalemate dogmatism, had already brought out a sort of embryonic nebular hypothesis; old Usher was coming into question; and William Smith and Georges Cuvier, destined to do so much on elucidating the order of creation, were born within the decade. The bad-boyishly and the philosophically skeptical had their mental menu running from Aristotle to Buffon. But the monkeys were as discreetly non-committal as to their posterity and the stars as sublimely silent on their ancestry as they are today.

Of Davis' boyhood and ancestry we know almost nothing. R. L. Davis of Gastonia, N. C., thought that the old pioneer, the first person to be buried in Richmond cemetery, had married a Davis, her name was Miriam. Her sister married the old pioneer's brother to become the mother of Skyagunsta. The two girls' brother, John Davis, married a sister of the two girls' husbands and they became the great-grand-parents of President Jefferson Davis. Anomaly it seems, yet it is not unlikely that this early champion against slavery was a relative of Jefferson Davis.



In 1777 was formed a society to establish Mt. Zion school in Camden district. Cultured Charlestonians feared the coast would fall to the British, and gave support to what might provide education for their children refugeeing in the interior. English Episcopalian, French Huguenot, and Scottish Presbyterian co-operated. The second year, Skyagunsta from Long Cane and Charles Cotesworth Pinckney from Charleston were in the membership. Low state and up-state names mingled in educational effort! The preamble of the constitution of the Society was prefaced by quoting Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." What jubilant hope for a people in the throes of a revolution, and in the area that it hit hardest! The name was perhaps taken from that part of the quotation reading, "To appoint unto those that mourn in Zion." Interfered with terribly by the agonies of the Revolutionary struggle, the institution, nevertheless, reopened in 1785, it is said, with a college charter. Another anomaly! The building of the old school that turned out one of the state's most ardent workers against slavery was occupied in 1865 by the leader of the Federal host that burned Columbia, and after using it as headquarters, he left the old shrine of wisdom and freedom to his ever-ravenous and conscienceless torch.

It is at old Mt. Zion in 1786 that we get our first definite picture of Davis. He is already well advanced into manhood, and still a student. Even foreign wars cut ruthlessly into the educational program of youth. How much worse must it have been during the Civil War and the Revolution with waste and carnage that historians in other sec-

tions turn from in horror, preferring to remain in both an ignorant and ignoring mental condition. But though still a student himself, he is one of such ability, that he was at the same time engaged as instructor in the institution. He graduated, and the next we hear of him is not in the academic halls, but from the very heart of the state's last frontier. Even before they had received the name of Richmond, we have seen that a congregation in that vicinity was petitioning their state religious body for a ministerial supply. They were urgent. One petition was sent up in October; another followed in December, the last specifying as preferences William C. Davis and Robert McCulloch. Both were licensed at that meeting of the Presbytery, and thus the old Richmond community, perhaps unwittingly, aided in bringing into the field of battle one of Carolina's most interesting fighters against slavery.

The following year, on March 18, 1788, the same group called Davis as their pastor, and Presbytery appointed him to supply them three Sabbaths. But apparently, with calls on his time from other congregations, he was unable to give so many Sabbaths. In October of the same year with Robert Hall he was appointed to supply them one Sabbath. On April 15, 1789, Davis was ordained to serve as pastor of churches in Greenville and Laurens counties, or districts, and to him again fell the care of the Richmond congregation. When appointed to the same task in October he was given a helper in the person of a Mr. Hunter. Perhaps the shepherd was seeking to wean gently the flock that was so solicitous for his Sabbaths, of which, after all, he could supply only four regularly.



After 1789 Richmond and Hopewell acted jointly in calling pastors, and when in 1792, ill health brought into the Richmond community the scholarly Dr. Thomas Reese and family he divided his time between both churches. He settled, it has been supposed, on what became known later as the Hembree (pronounced Im-ry) place, much nearer Richmond than Hopewell. We have seen the confusion occasioned by the Geographers and the Historians, respectively using a local creek name and a name famous in English and Virginia history. We have also noted the turning of the Duke of Richmond from the reform party; perhaps the French Revolution was too much for him, as it was fast becoming for many others. Now Carmel in Hebrew implies *cultivated* as opposed to *desert*, thus broadly and freely fertile or rich. So, Mount Carmel, in Hebrew may have been an approximate equivalent of Rich Mound, or Mountain. Perhaps the scholarly pastor felt that a complete change of name would satisfy both sides, and even the Geographers would be placated if the English name were turned into Bible language, so leaving the watery creek and river names to the Baptists who by now were coming in

And now the anomalous in Davis' career moves quickly to a climax so dramatic that it might well appeal to writers of historical novels. Even among his pupils at old Mt. Zion he appears to have sown the seeds of anti-slavery sentiment. South Carolina born, South Carolina educated, his old pastorate was now yielded to one who is said to have been Pennsylvania born, and who was probably largely northern in education, and yet settles in the Richmond community, quite likely as a slave-owner. C. T. Mar-

tin, a Presbyterian church historian of ability regarded Reese as a Virginian but admitted that he may have been born in Pennsylvania, later removing to Virginia.

In the early upper Carolina settlements slaves were a rarity, and it had been considered as the marking of an epoch when one day, one of the Calhouns came up from Charleston with a little negro riding on the horse behind him. In 1765 the negro population of the state came to exceed the white. The first national census, under the new republic once more showed the white population ahead. In Pendleton district, the territory that held both Richmond and Hopewell, of 1375 families, only about 250 held slaves, and some one hundred had only one, and many others only two. Avaricious New England slavers and covetous Southern planters had sullied the constitution with the slave-trade, but in South Carolina the 1790, 1800, and 1810 censuses showed whites in the majority. The time and area were favorable to Davis. Just how much tactical planning of the Indian fighter, how much scheming of the demagogue, and how much rashness of the martyr entered into Davis' make-up hair-splitters and muck-rakers may argue. When in 1794, eight years after his student days, he was selected to preach before the highest religious body of his state he must have felt the honor. What should he select for a subject? His was a vigorous intellect, we are told. How safe to soar above the mundane sphere, tangle fingers in a comet's mane, gargle with interstellar ether, wallow in and lick star-dust until the tongue is silvery, splash at the proverbial ten-league canvas with all Kiplingesque accessories plus sunsets only to die swinishly as a mediocre tool of the blood-drop-

coiners! Did he descend from the empyrean of his metaphysical speculations to weigh the possibility of glorious success, or was he one of those who with martyr-complex court a glorious defeat? Who knows? Some one has conjectured a radio that could bring back from the opposing surface of a distant star the voice of a long-dead orator. After the Sermon on the Mount, and a few other gems, we may some day bring back Davis' lost sermon on slave-owning.

As he came into the pulpit he must have been piously,—oh, of course, very piously—, envied by others in the audience who would have liked this opportunity of airing their private devotions. Stardust stirred with angel-wing down might bring a call from one of the wealthy coast-town pulpits.

That text! What will he make of it? Like a rash lion-tamer the man has led into the pulpit a bare-fanged array of Scripture text which more timid shepherds kept chained up even in their private devotions, and scarcely dared pat even when said passages were sleeping. Would he truckle or dodge? They were not to question for long, for clearly, unmistakably the startled brethren hear their fellow minister denouncing all Christians who hold slaves. Rose the Banquo of many an ecclesiastical banquet: What will the wealthy brethren say?

Woodrow Wilson questioned as to his political experience, replied that college politics would make the real thing look like amateurs' work. Church politics he did not stoop to mention. The holy politicians got busy. Dr. Reese could answer Davis! Scholarly, able, and holding the very pastorate that sent Davis forth as a minister the Pennsylvania-born slave-owner enters the list against

the South Carolina-born slavery-opponent. It is doubtful if Reese, using Scripture of course, served a balanced diet of soul vitamins and calories but he won the decision.

Even the little Cursikin corporal whose name is unfit to appear on these pages was a big "Look-at-me-mamma" baby, always trying to impress the old home town psychology, where there was never quite enough of the wonder-gapes, and such childishness plainly affects some later and even less mention-worthy megalomaniacs, names also excluded, for teachers and writers who immortalize crime, encourage other crimes, and share in both the crime of the past and that that follows. Did Davis wonder what Reeves would tell the old flock at Richmond, the very name of which, as he knew it, had already gone?

"Mr. Davis was greatly mortified." That much is recorded; the rest is left to our imagination. Perhaps he had heard of John Peter Gabriel Muhlenberg, throwing back his pulpit robe to reveal his soldierly uniform and trumpeting a call to enlist that brought his people at once into service. Doubtless he had not heard of that American judge who turned banker and refused to accept monogramed clothing, and other convincing evidence when money was to be paid. "Why, judge," protested one man, "you have hanged many a man on less evidence!" "Yes," agreed the ex-izzonner, "but this is a matter of money!" Eleu loro!

Moses fled into Midian, Jesus retired into Syro-phoenicia, and Davis in 1797 made his way into North Carolina. We all have our own let-downs; even Elijah the down-caller of fire, the slayer of Baal's prophets, fled into the wilderness from Ahab's little heathen perver-

torette. Davis did not flee precipitately; his withdrawal we may think partook more of the calm dignity of the Master's. And in his absence his work went on. Some two years after the great contest, Dr. Reese's failing health conquered, and they laid him to rest in Hopewell churchyard, where his grave may still be seen. He was succeeded by John Simpson, doughty Revolutionist and pioneer advocate of Watts' hymns, and as if that were not enough gasp-worthy material for one spiritual dose among conservatives, with him as associate came James Gilliland, pupil and disciple of Davis, ordained July 12, 1796, and making no secret of his anti-slavery sentiments. For a while he yielded to urgings that he confine his anti-slavery acti-

vities to personal work, but his conscience was strong, and after a short while, feeling that it was God's counsel that prompted him, he protested against his brethren's restrictions. Nor was he a dour Adamsite being good because it annoyed the neighbors, and opposing bear-baiting merely because it gave pleasure to human spectators, but a well-liked and social man. Not even his opponents could do other than admit his consistency and highly appreciate his character. Eight years a fight went on, apparently for four years of the time at Carmel, late Richmond, and at last in 1804, Gilliland gave up the unequal struggle of conscience against massed hordes of slave-owners and sought free soil. He emigrated to Ohio in that year.

## CHAPTER VII

### HELL'S HOLD-UP FOR REFORM: THE DOCTRINAL SNARL

Meantime Davis, dismissed to the Presbytery of Concord, N. C., October 13, 1797, and soon selected as a pastor, labored for several years in the twin state to the north. But the scenes of youth called, and in 1803 ere Gilliland left for Ohio, he was back in the South Carolina assemblies. Perhaps celestial genius, or ecclesiastical tactics diverted him from the negro question to that of the Indian. That same year he was appointed missionary to the Catawba nation until the next stated meeting of the Synod. He was to supply the school in that place and to seek the service of Rev. James Wallis as an assistant, and a "promising prospect of teaching the Indians to read and pay attention to the gospel" was envisioned. A missionary attitude cannot be defeatist; but generations later the apathetic resistance of the Catawbas' to the missionaries' story caused pained com-

ment. Then the Mormon's marvellous tale of the Indians being the Lost Tribes of Israel garnered the grain that others had missed. Adair, scholarly explorer, had had that Lost Tribe fancy ere Mormonism was whelped. Beware the prophet who deftly dodges all schooling save a "strictly theological course." What fine statistical tables a little pseudo-ethnology can work up for the home mission board. Eleu loro! Maybe it conceals a feeling of brotherliness that many miss in dealing with lower races.

The brutal New England slavers still sailed; the Indians were still pagan. Davis turned to pastoral work and soon found himself in favor, was named to the General Assembly, and served on the standing committee of missions every year from 1805 to 1808, the latter a memorable year in any discussion of slavery. Received into the First



Presbytery, September 30, 1806, Bullock's Creek extended a call, and he was apparently connected with the noted Old Purity church during the same year.

Often praised as a great Abolitionist, the second Adams opposed a bill against the slave-trade brought up in 1807 for consideration in the Senate. Still in 1808 the nefarious traffic ended as had been fore-shadowed in the constitution. In June of that date Jefferson Davis was born, and William C. Davis that year attended a national religious session in Philadelphia. But the blood-coiners and the coin-swillers through the ages have found it easy to turn theological zeal from social reform into doctrinal battles that accomplish nothing. Already in March the First Presbytery finding Davis absent summoned him to appear before them at their next gathering. If Davis had thrilled at the cessation of the murderous and lecherous traffic that is said to have built at least a part of Faneuil Hall, alleged cradle of liberty, the devil's doctrinal device for retarding the spirit of love eclipsed all in a stupid and out-moded doctrinal duel.

"Oh America, America, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! . . . If thou hadst known, even thou, at least in this thy day, the thing which belong unto thy peace! But now they are hid from thine eyes." Since Calvary claimed the Great Teacher and The Loveliest and Most Admirable of the Heretics on a technical charge of treason to the government that held his accusers in inglorious servitude, it has been pretty safe to seek for reasons other

than the open charges brought against an alleged heretic.

Sometimes the accusing hypocrits, like Jeremiah's enemies, prefer to bury the prophet alive in some old well, and thus escape the technical charges of murder. Blood is a rather mussy matter. It marks the hands and goads the conscience into some obviously undignified and unpriest-like contortions. Even Bruno's murderers tried to soften the devilish sentence they passed on him by emphasizing that he was "to be punished with all clemency and without effusion of blood," that is, he was to be burned at the stake. "It is a poor mind that will think with the multitude because it is multitude: truth is not altered by the opinions of the vulgar or the confirmation of the many." So Bruno had spoken. Centuries later, and generations after Davis' time the Carolina coin-swillers and corn-swillers would be seeking teachers and ministers to synthesize truth that would suit their unhallowed ends, and they would find those who would pretend to do so. Davis may at times have been as Boswell said of Johnson, "a little actuated by the spirit of contradiction," with "the beadle within him . . . so eager to apply the lash, that the judge had not time to consider the case." And yet—. His was a vigorous intellect; he had influence and was an interesting preacher; he was given more than most men to metaphysical speculation which led him eventually to the notice of ecclesiastical courts! Thus dear old George Howe gracefully drapes his manifest admiration for the man.

Now somewhere back in those eventful years a minister was chosen as Clerk of Court and Ordinary. Yet another was elected to some public office, and both were sum-



moned before the session for holding civil office. Davis maintained that it was consistent for them to hold such office. The time relation between this and what follows, or the connection if any at all, there is not sufficient evidence at hand to warrant expanding. When, if ever, sufficient documentary evidence can be had, the point should certainly be investigated.

In October Davis answered the summons. First and Second Presbyteries joined in the investigation. He was charged with "maintaining and propagating certain doctrines deemed to be erroneous." Perhaps you would like to see the "erroneous doctrines" as written out:

"1. He affirms and industriously propagates that what has been termed the passive obedience of Christ is all that the law of God can do or does require in order to the justification of the believer and that his active obedience is not imputed.

"2. He also affirms and teaches that saving faith precedes regeneration and has nothing holy in it as to its first act.

"3. That Adam was never bound to keep the moral law as the federal head or representative of his posterity or in other words that the moral law made no part of the condition of the Covenant of Works."

What a tangled knot of words! Had one of the saintly old knitting grandmothers so snarled a precious string of homespun wool she would probably have cut it out, tied the new ends together and have proceeded with her knitting. But theologians are not always so sensible. It sounds like some terrible weighing of souls before the old Egyptian deities, and if understanding the above sufficiently to either condemn or approve is a part

of salvation then most of us are hell-coasting, brakes off. Six witnesses were "nominated" to substantiate the charges, including one minister, one elder from the Beersheba congregation, two elders from that of Bullock's Creek, a "colonel," and a "doctor," whether of divinity or medicine is not specified. Since the moral worth of the heresy-hound is usually in doubt it is preferred to bar the names, along with those of dictators and arson-monger military butchers, from these pages. Diplomacy failed, if it even figured. The rent widened. Two years later Davis, backed by a number of adherents, declared independence. He was suspended by his former associates. Now the head of a new denomination, he remained firm, and when two additional years elapsed and the inquisitors attempted to depose him formally, he was in the position of the servant who cannot be fired because he has already quit. Came another of his withdrawals following conflict, and for awhile he sojourned in "the West," a term in those days applicable to areas no more remote than Alabama or Mississippi.

Once again the old scenes called, and Davis came back to the state where he had so valiantly battled. He took up a pastorate five miles northeast of Yorkville, S. C., on the road leading toward Charlotte, N. C. Beth-Shiloh the church was called, the meaning in Hebrew being, "House of Rest," or "of Peace." Such a name must have held appeal for the aging battling prophet, and another log temple was erected in 1829, where he remained in service for the rest of his earthly life. The white ascendancy in numbers had been lost by 1820, and the 1830 census showed for any thoughtful

citizen an undesirable increase in South Carolina's slave population. A full century would pass ere the whites regained the majority. But William Cummins Davis had other matters to think of, and on September 17, 1831, in his seventy-first year he entered into the true "House of Rest" and his body was laid beneath the soil he had wished to see free of slavery. What if the Almighty addressed his spirit as Milton imagined Him addressing Abdiel, that angel who singly resisted Satan's mob-moving stump-speaking?

*"Servant of God well done! Well  
hast thou fought  
The better fight, who single hast  
maintained  
Against revolted multitudes the  
cause*

*Of truth, in word mightier than  
they in arms."*

Again the anomalous! But for a native of Dedham, Massachusetts, who fearing tuberculosis, moved to the South and became a slave-owner, and later a Presbyterian church historian, save for some mere manuscript records, Davis' memory might have been forgotten. When offered an attractive place in the North the Dedham man replied that it appeared to be his duty to cast his lot with the people of the South, though the field of endeavor must be small, and he must be buried in obscurity. Two of his sons enrolled in the Confederate service. Such was the gentleman and scholar, George Howe.

## CHAPTER VIII

### KINGSLEY CRIES, "ALL HISTORY'S A PACK OF LIES!"

If Davis' cradle balanced between significant dates so did his coffin. A generation before, in 1801, the scholarly Jefferson had restored the magnificent Virginia planter dynasty. Like Coleridge, he felt people should reach up to liberty rather than have it reach down to them. In 1831, Jefferson's party was dead, and Jackson was seeking to pull liberty down to his low level as Jefferson's pretended successor. A brutal military bully with his eighteen year-old recruits, an obsequious servant of the slavocrats, one of his greatest stocks in trade was that of the street pencil-merchant, appeal to pity, based not on missing legs but a much-publicized diarrhea, and an alleged desperately poor boyhood. As a matter of fact his educational advantages had been above the average. He could gamble away in a Charleston dive in one night what boys in the same

community, one hundred years later reared under the brutal Federal heel would have been glad to have as one or two years wages. A generation later, in 1861, Lincoln heading a pretended return to Jeffersonianism was pulling liberty, not merely down to his level; he was trampling it underfoot. These are shocking statements, and all the more shocking, because they cannot be refuted.

Turn a moment from Pencil-merchant Jackson and his administration of personal revenge. Turn away from the youthful Lincoln, his ambitions about now being fanned, curiously enough, by a family of the old South Carolina Rutledges. Jefferson's sympathetic attention might be drawn, but Jefferson is in his grave. Home-made coffin covered with cheap black cloth tacked on with carpet tacks; a lining of cheap white cloth! A farm-wagon for a hearse, a coverlet hiding the coffin

from the glaring daylight! Staring yokel boys, and tobacco-chewing, stoop-shouldered farmers! Hard-bitten, sunbonneted wives! Such, into comparatively recent years, was a funeral in the Piedmont. Some such may have been Davis's. This is the last earthly appearance of a man who had an idea that might have saved his nation one of the most stupid, bloody, embittering wars of history. He is being buried as an outcast of his former associates merely because of some stupid theological tweedle-dee and tweedle-dum, the latter preferably with a final b. For generations so ignorant, or so mentally lazy are and will be the inhabitants for thousands of square miles around that were this Moses, or even Jesus Christ the founder of the religion they profess, his story would be lost to the world for lack of a single man with the mental application to prepare a biography or a Gospel. *WHY?* Almost any mind at some period or other is as poorly fitted for the reception of truth as hell is for a powder magazine. We cannot lightly inform even a dear friend of the infidelity of his or her marital companion. We boast of a truth-seeking age, but a crack-pot artist can paint what

looks like bilious spots before the eyes, label it "*Aspiration*" and sell it to some millionaire with an inferiority complex who does not want it, but fears the horrid daub may really be somewhat. About him may be lovely flowers and lovely faces, tints and curves never recorded, while an artist with an ability to do so may be scooping the gutters before the millionaire's door. What Kingsley really said seems to have been that no honest man could teach history any more, himself resigning as professor of history at Cambridge after his brother-in-law, Froude, of St. Andrews, pointed out the demoralizing effect of the Church on history. Bishop Stubbs, if he really wrote the preceding rhyme, seems to have stretched the blanket somewhat. Now if we may without shock answer the preceding, "Why?" - Exploitation. The American Union from its inception has been the union of a southern and western yearling and a blood-sucking eastern and northern commercial and industrial cattle-tick that found in patriotism literally, what Johnson found rhetorically, "the last refuge of a scoundrel." But part of the exploitation already aged, came over in the Mayflower, the Susan Constance, Goodspeed and Discovery.

## CHAPTER IX

### ROMAN CANDLES SHOT INTO TABU HISTORIC NICHES

You may have read that Southern opposition to slavery was killed by the invention of the cotton-gin in 1793. The Davis-Gilliland fight did not start until the following year, and ran perhaps to the days of the Burr conspiracy, about which time a notable anti-slavery fight rose among Kentucky Baptists only to die from opposition in the denomination. Quickly after peace with

England, in 1816 the American Colonization Society was underway, a prime mover being Robert Finley, born in New Jersey, but president for awhile of the University of Georgia. Henry Clay was a president of this Society. It established Maryland and Liberia in Africa, both later united as one with a capital named after the Virginian, President Monroe. In 1820, Selph



tells us, the first publication devoted wholly to emancipation issued from Jonesboro, Tennessee, and another such paper came from the same town. Emancipation originated in Tennessee in the Watauga settlement; the first such society was organized at Lost Creek, and by 1826 of 143 emancipation societies in the nation 103 were in the South. She thinks the movement died because of radicalism introduced from the North. Progressive anti-slavery legislation secured by J. G. Birney of Alabama in 1827 succumbed to the Jackson craze in 1829. Much that was worthwhile broke and died during this malicious reign, largely supported by un-Americanized immigrant votes as was later that of Lincoln.

Abdomen and pelvis; emancipation and abolition; arbitrary distinctions, but in each case the latter is more *low-down*! Coincidentally Davis' death-date, 1831 roughly divides sane emancipation from crack-pot abolitionism, though the influence of the former continued for years. The English emancipationists began horning in, obtusely bringing in their second-hand motto, "Immediate Emancipation" which was explained as meaning immediate emancipation gradually accomplished, an obvious sophistry, or worse. The Constitution-burning fanatics began publication of a sheet which its commanders would have condemned but for their prejudice. A slave-rebellion in Virginia left the bodies of white women roasting in their smoking homes. The extremisms of the Abolitionists frequently led to their being mobbed, especially in the North, where the free negro was an object of malicious prejudice. J. G. Birney, of Alabama, while in danger at times, perhaps by that strange psychic

force some seem to possess, escaped violence. He had removed to Ohio, and in 1844 was the candidate of the Liberty party, which drew so many votes from the Whigs and Clay that Polk was elected. Mental laziness at the South and sectional prejudice elsewhere has deprived the last of the usual exaggerated biographical apotheosis, but to his administration we owe our great Southwest and our extended Pacific coast-line. This in spite of the opposition of Abraham Lincoln and others. Outside of native Virginians, Polk was the only representative Southerner who ever occupied the president's chair, for Jackson and Johnson were narrow, ignorant, and unable to submerge their personal hates for the public good, each in some measure acting Vidkun Quisling's part toward his native agricultural section. James Gilliland lived to see the strange left-handed triumph of the Liberty party, and the triangle fought out by three southern men, Polk, Clay, and Birney. He died in Brown County, Ohio, on February 1, 1845, of "ossification of the heart."

Even the first candidate of the Republican party, John C. Fremont, was a native of Savannah, Georgia, where he had been born as the illegitimate son of a French dancing master and a Virginia woman who had eloped from her antique husband. At first Southern-born Lincoln could not stomach leadership of what a Lovejoy dubbed a "rag-tag and bobtail gang." As Republicanism spread, so radical, so ignorant of America, were many of its adherents that they had to have literature translated into a foreign language. Agriculture and Americanism permitted itself to be divided, and so the tragedy of 1860! Still the South



sought for a peaceful solution. Crittenden and Tyler, as of the 1860's mean nothing to the average American. By their compromise the South would have yielded its right to all the West its Jefferson and Polk had won, except most of the present Arizona and New Mexico. The American voters would quite likely have accepted the compromise. But a decision rested with the historically and geographically ignorant Lincoln. Reared between artificial western boundaries he evidently never realized the almost nationalistic traditions of Massachusetts, Virginia, and South Carolina. The latter had been the first republic in the western hemisphere. Invasion of either violated an honor Lincoln could not appreciate, feeling in his provincial way that states were no more than counties. Arizona and New Mexico even if humid would belong to a biogeographical zone that was free-soil; aridity was a further bar to slavery; Lincoln refused to compromise. So on a question almost as stupid as that of the South's right to grow bananas in Glacier Park, or the North's to run a polar bear farm in the Gila Desert, a backwoods country-town lawyer with no knowledge of statesmanship hurled the sections at each other's throats. Maniacal Austrophobe and animalian Slavocrat trampled honor and virtue underfoot. For one half the price of the war the negro could have been freed peaceably through education by 1900!

The last vessel leaving New York for the South bore as passenger a man who had aided in the discovery of the gorilla. He had been offered, and had refused the chief-executiveship of Liberia; it has been said that no other individual did so much against the slave-trade. It was John L. Wilson, another son of the old

Mt. Zion school, going back, later to teach both white and black in his "*ain countrie*." Bishop Leonidas Polk, relative of President Polk, and founder of Suwanee University, had planned for an educational campaign in his denomination looking toward emancipation. The war came. As General Polk he met in the Columbus-Belmont struggle and repelled General Grant, said to have been a slave-owner. Antebellum Grant was a drunken failure; during the war even northern criticism makes him "a military butcher" sacrificing his men like an old world dictator; post-bellum Grant was a moral jelly-fish, the tool of political corruptionists, a cindered star in the nadir of American history. He defeated better men by Federal bayonets dominating the ballot-boxes into which illiterate ex-cannibals may here and there have been casting votes, for the animalian slave-traders had boot-legged negroes into southern ports even in the late 'fifties. History is thus inconsistent; her success is so often moral failure. Were you seeking to build a great nation would you prefer as leaders Leonidas Polks, or Hiram *alias* Ulysses Grants?

\* \* \* \*

Whence anyway came our shibboleths of Liberty and Union? Sam Adams, the original one-suspender and slouch-hat, rabble-rouser blamed England for his father's lost bank. Silk-clad John Hancock, smuggler, boot-legger or rum-runner had a rum-running or wine-running vessel confiscated for his lawlessness. It was called *The Liberty*. Adams and Hancock told the people they were fighting for liberty. Martyr-blood was needed. A mixed negro-Indian-white giant and some rowdy sailors and street-loafers attacked a single British picket doing his duty. He called for help. Several were shot. Their blood, diluted with red paint

in Paul Revere's prints roused Anglophobia. "The embattled farmers" took up the quarrel, and several were killed while Hancock and Adams wheeled away to safety with comments on "the glory" of the affair. Perhaps not one in New England, and very few in the Meridian States remember that the first blood shed for liberty south of New England was at Savage's Farm near some of these old Richmonders' homes. And this while Charlestonians were still fighting only in their "most perfect English in America." Well, Adams' bank and Hancock's *Liberty* were avenged. "The embattled farmers" having won the war for the bankers and boot-leggers of Boston found themselves losing their homes through forced sales. Not for banks, nor sloops, but for their homes, they rose, under what was perhaps Massachusetts' greatest military patriot, Daniel Shays. Even earlier, snobbish Charlestonians forbade Carolina's embattled farmers coming into town to see the English the farmers had whipped depart from town. Adams No. 1, elected president continued to sow the seeds of sectional hate he had been busy with even before the Revolution. Louisiana Purchase led New England commerce and banking to fear rise of new agricultural states that would make the farmer and "debtor" class too strong in the government. Aaron Burr was promised the presidency of a northern confederacy if he could bring New York into it. Thus the first definite proposal of secession came, not from the South, but from New England (Muzzey). Hamilton's frown killed the move, and Burr, already disgruntled, killed Hamilton, and was soon busy with the immigrant Blennerhassett and the western conspiracy. Even Andrew Jackson was consulted. Section-

al hatred, unprincipled big-money, secession, ward-heelers, and over-ambitious and disloyal immigrants are already on the stage, and still no ebon-skinned martyr has appeared! In the War of 1812, New England tied up the country's money, gave aid to the enemy, fostered treachery in the Massachusetts legislature and the Hartford Convention, and among them ready to force America to an ignominious peace with England was Daniel Webster. So! "No North, no South, no West, ALL East!" Not because of this group, but in spite of them came victory! Then Webster fought the protective tariff. The slavery question loomed at last in 1820, and Teeth-on-edge Adams, true son of acidulous Sour-grape Adams viciously dreamed of war between the North and South! With the Adamses sectional hatred was an heirloom. They tom-tommed others to battlefields on which neither would dare show his face. By accident No. 2 became president. Protected "infant industry" became a blood-thirsty tiger-cub. With Webster's aid came the "Tariff of Abominations," crushing agriculture for the sake of eastern interests. Agriculture waited and hoped for relief from Jackson, but he quickly turned his administration into an orgy of personal revenge, and began playing Don Quixote to save the sprightly daughter of a tavern-keeper from Washington lionesses. Would Calhoun have Mrs. Calhoun entertain the lady in distress and so re-face her? Calhoun would not, he left such matters to Mrs. Calhoun. It was the answer of a gentleman, when a crass yokel in power seeks to dictate the affairs of the very home! But hell broke loose in Washington. Jackson upheld Georgia in her defiance of the Federal Union; but in

Calhoun's state such he regarded as treason. "A barbarian who . . . hardly could spell his own name" is not good at Shibboleth-making. Daniel Webster is called silver-tongued; brazen-faced he certainly was, and metallic and hollow are his utterances when they echo against the background of a decade and a half before. Then he would have plucked the American eagle naked and left it ridiculous before the gloat-ing British lion, now the stupid bird soars and screams above the rhetorical tripod of Pythoness Webster's triple Johnsonian phrases. "Liberty and Union, now and forever, one and inseparable," in a more sincere mouth might have been beautiful. Look in old Richmond cemetery at the graves of that time marked by crude field boulders, engraved perhaps with a tariff-burdened nail, and think of such agricultural poverty a few miles from Calhoun's home while Webster's industrialists batten-ed on this poverty. Jackson may not have loved America so much as he hated what he thought were English, the northern Tories! He may not have loved the Union so much as he hated Calhoun! The ex-nullifier Webster had supplied a shibboleth. With the preliminary time available, any high school-boy, far more any ghost-writer, might have prepared for "the barbarian" the bromide, "Our Federal Union—it must and shall be preserved." The greater, quicker, deeper mind flashes in the spontaneous response of Calhoun,—Prometheus Calhoun, with the cowardly political vultures ready to swarm upon him, "The Union, next to our liberty most dear." The shibboleth-coiners even yet avoid the pure, cool, relentless force of Calhoun's logic. Liberty still means to them earnest, mis-guided farmers fighting for a weal-

thy Hancock's rum-runner, the *Liberty*, and Union is Jackson with "\$10 . . . for every hundred lashes," not exceeding three hundred, for his run-away mulatto, yet bleeding farmers that bloated Tariffites in cancerous metropoli may hire traitor Abolitionists to undermine the Union. It is tariff-loving Lincoln, Union-hating Higginson, and negro-hating Helper united against a tariff-opposing South.

While the Union was being *pre-served* by hate and force, Davis' Independents it seems voluntarily found union with the southern Presbyterians.

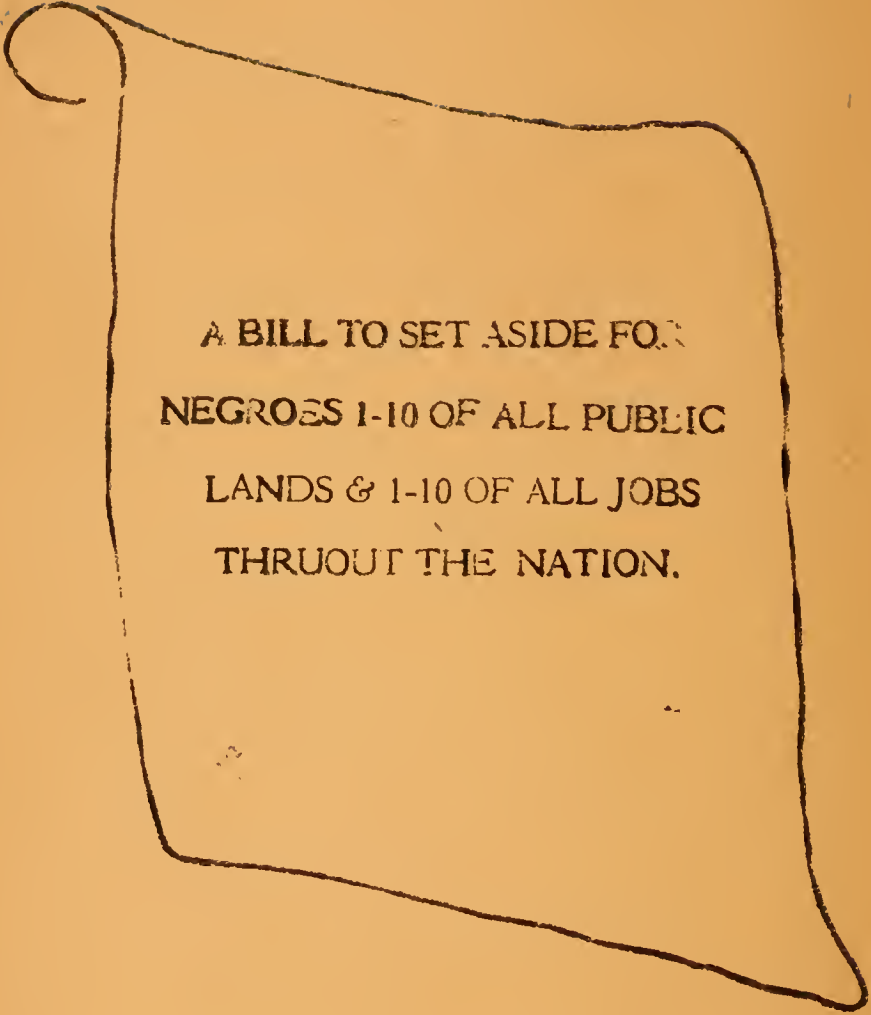
"That these dead shall not have died in vain." Far more than the memory of Davis and Gilliland old Richmond community cherishes the names of her Revolutionary and other veterans. From Colonial militia on down thru the list to the Confederates, two of whom have a small cenotaphic tablet stating, "They died under the Confederate flag defending the principles of the United States Constitution," these deaths might have been in vain, but for another band we must never forget, the Red Shirts, represented here by a small group. Northwest of the cemetery lived Griffin Ashmore, a negro member of the Red Shirts, of whom there were many. Before the Soviets, these found red a valuable symbolic color; also government by and loyalty to "the party" that fought Grant's Carpet-baggery and corruption. The very heroine around whom much of their tradition centers bore a Russian name, Douschka, meaning darling, one she brought with her from Russia where her father did ante-bellum diplomatic duty. The spirit of '76 in South Carolina! Not England's mild rule ending in 1776, but Grant's carpet-bag nightmare fading in 1876.







3



A BILL TO SET ASIDE FOR  
NEGROES 1-10 OF ALL PUBLIC  
LANDS & 1-10 OF ALL JOBS  
THRUOUT THE NATION.

## CHAPTER X

### A NEGRO'S RIGHT! A WASHINGTON VOTE! A HOME ANYWHERE IN THE UNITED STATES!

The problem lingers. We fear truth's crucible! "While Andrew Jackson was in a Washington tavern he met a woman——," might be the hinge on which turns a true American history. He betrayed the farmers to the Tariffites, who, growing wealthy, hired foreign fanatics to help destroy a constructive plan for emancipation. Both Jackson and Lincoln, our political avatars, were psychopathic, and the latter was no special friend of the Negro. A poor white lad complex from seeing Negroes better clothed and fed than himself may explain all. His fight was to keep slave-owners and their Negroes out of the West and save it for poor whites. Harming the white master, not helping the Negro, was his emancipation motive. "These be thy gods, O Israel!" What then of thy shibboleths? Forget them and face Truth!

*No great nation has continued to advance after mulattoizing.* When leaders are largely mulatto, begotten of the lusts of white males acceptable in marriage to all too many white women. Negro men too often prefer yellow to brown and brown to black women for wives, and all too often at the expense of virtue; their children play, not pridefully with black dolls, but with white ones! Non-Southern agitators are unwilling to see their communities accept even their due minimum of one-tenth Negro population; they do not wish to hire Negroes, and their tax has done little toward educating such; yet they seek to direct policies of far distant communities one-half Negro. If mothers resent advice on child-rearing from even sisters in extended maidenhood, how can we ignore these terrible facts in making racial plans?

You may ponder well on Hon. Charles Hughes, hands on rail before, hat stolidly on forehead, standing in a row of celebrities where all others are at salute (Andrews' *H'y of U. S.*, VI: 248, 1929) and the *Flag Salute* decision of June 3, 1940, issued from a Supreme Court he headed, directed against mere children who feared saluting was idolatry and meant hell! Why not education by example instead of force? He would also *force* rather than win a place for mulattoes in our impoverished southern universities, but on March 11, 1941, absolutely refused to lend encouragement, or aid in any way a program to enable American Negroes to find homes in the northern states. Grant that mixed-race education is desirable, not even the North and West allow it everywhere. An occasional token Negro teacher can be used against an undue proportion of white teachers. Educated Negroes long had to go South to avoid being Northern bootblacks and chambermaids. Force the mixed program on southern state colleges, and every little hyena private college, which the law cannot reach, will rush selfishly to the kill with appeals to race prejudice diverting students, funds, and taxes, and back we may fall into the pit where Federal interference had us once.

Enemy Berlin and Rome mother boys today with better chances at an American college diploma than has the average Old American farm boy. Near Old Richmond site, and after America's nadir, Gray Jacket and Red Shirt built of rough lumber with their own hands a schoolhouse your



pampered Tariffite would not have stabled his saddle-horse in. One selected from their own number schooled their children, not because of, but largely in spite of "our Federal Union." About that time immigrant's son Hughes was receiving for merely studying in college, a sum these men would have deemed princely salary. Not until the 1900's could they afford a one-room little red schoolhouse. There was not a real public library in a hundred miles; a high school was not secured until the decade of World War I; one or two reached college; then it failed. No Supreme Court ruled that Tariffites who meddle in education must provide the same opportunities for students in the poverty-stricken Meridian States as for students in the land of Mammon. Race lines our nation will not recognize; but arbitrary state and class lines are still our shame. The United States treated no other area as conquered provinces so long as it did the southern states. Their honored history, their traditions were discouraged. Paradoxically, the Federal government had kept records of those old veterans who sought pensions; those who loved their country too well to do so, it left to oblivion. State pride, the state university, and state historical departments, may scotch their descent into Lethe.

Not eroded soil, but its eroded soul is the great tragedy of older agricultural America. William States Lee is said to have remarked that the South was losing its best asset, its young men and women. The student, white or black, without state pride, should not expect much from the state, and while the devotion of the Negro during the agony of the Civil War could have been a basis for Earth's finest experiment in biracial government, Federal interference ruined that hope brutally. It left the poor Negro with the burden of proving he could be loyal, dusted its hands, and forsook him save as he could be used as a political tool. A South African observer has pronounced our Federal racial method as an absolute failure, and has set face against it with the terrible comment, "Too late it may be for the South!" Well, white or black, the community builder dare not despair. Booker Washington and Griffin Ashmore found no difficulty in voting, but they voted not as fifth columnists, cherishing a hope of the return of carpet-baggery, but as community builders. Against narrow, medieval pedants, who bound southern schools with parrot-rote and creed-alisms and called it education, against carpet-baggery and the most flagrant graft of American history, respectively they dared to make progress. Such were not native foreigners, but Americans and Southerners, welcome to being geographically classed with us. Thoughtful Chicagoan and New Yorker, you do not wish to be twinned with your gangsters and white-slavers; why not try the Golden Rule when grouping us with Sadists? If Jackson could say, "Let John Marshall enforce his law!" may we not suggest that Charles Hughes help keep his? "Not as I do but as I say do," your true American cannot hear to.

Southern whites are being shipped north to work farms. Negro British zoot-suiters—why can't they fight?—are being shipped into Florida. Southern boys are away fighting to keep Australia a white man's country! Collier's Austrophobes are at home writing to keep the South—. In unjust freight rate plus tariff chains? On the shelf of heavy five-foot books—of our Lombard Uncle Sam? Or merely on the farce of the five-foot shelf of books? More South-hating sheets are probably being issued today than

during any equal Civil War period. Such *patriotism*! What sinister money force backs this? We have a right to know. German propaganda with Negroes foiled once, anti-Negro propaganda with Southern whites was tried. It fell flat.

On an Old Richmond farm were recently found Negroes sprung from black help of the Revolutionary landlord, with whites keeping their genealogy. Aunt Jemima—"Aunt" prompted by contempt, say agitators—cherished memories of five generations of Marse Roberts, and reputed a centenarian, had been supported for decades as a beloved heirloom. Her marker in Old Richmond cemetery shows flags of four nations she lived under: England, Republic of South Carolina, United States and Confederacy. Lest agitators sneer at the flags, let us say Scotch thrift figured, and with absent-minded doubling of some letters, the stone was saved by making the J a fold in a flag, and so on. Near where this is being written, a lady until recently kept an aged blind Negress, who briefly had been a family slave, before the lady's birth. Hyphenate tourists who cross the Ohio sadistically hoping to gate-crash some colonel's select lynching-bee, would seem really annoyed at the tender care the old Negress received up to her recent burial, and of course the shameless Negroes who had stolen from her were guiltless; by some social Gordian knot the whites were vilely to blame. This whole viewpoint is one-sided. They forget that with Dewey's vision McKinley, who wanted the Filipinos to uplift and Christianize might honorably have passed them and a war with Japan to Germany. Hundreds of billions for some paltry commerce! While Southern students studied in mule-shed schools, millions were poured into the bottomless sack of the Philippines. Liquormen and hyphenates began Dixie-baiting soon after World War I. Soothing syrup for Japan fairly slopped over. Jap and Russian, German and English have records of selfish race-agitation in America. Chinese, French and Italians more nearly mind their own business! We moaned with sulky Hindus and Irish, but notice: WE DON'T HAVE TO DIXIE-CODDLE TO PREVENT THE WHITE SOUTH FROM DOING A GANDHI OR A DE VALERA. That at least merits courteous consideration of our problems.

WHERE ELSE ON EARTH ARE THERE TEN MILLION NEGROES SO HIGHLY CIVILIZED AS ARE THOSE IN THE SOUTH? WHOSE MONEY DID IT? LET A PROPER CONGRESSIONAL COMMITTEE INVESTIGATE AND ANSWER. THE FEDERAL GOVERNMENT WILL HIDE ITS HEAD IN SHAME IF THE SOUTH'S RECORD IN CIVILIZING NEGROES IS LAID BY THE NATION'S IN CIVILIZING INDIANS!

To the crucibles with mawkish sentiment! Agitators love Longfellow's laughable, lying lyric of the enslaved gold-adorned king; they avoid O. W. Holmes' remark, "A good many crazy northern people would recover their reasons if they could live for a year or two among the blacks of the Southern states." *Face Facts!* 1. However intelligent singly, the Negro's is the only race that has never produced a high civilization. 2. The Negroes had slavery in Africa long before our slave-traders arrived, and American slavery uplifted victims of a viler slavery, and was paradise compared with life on northern slavers. 3. There are no cannibal pots in Dixie, but slavery, obscene phallic worship, and cannibalism survive in Africa. From



such the South in poverty has produced the American Negro, highest of his race. But in the process, the inland southern whites, largely derived from the Scotsmen, the best educated commoners on earth, have been dragged to the bottom in illiteracy. 4. Tuskegee Institute, acme of Negro culture, was founded by an ex-slaveholder, George W. Campbell, and an ex-slave, Lewis Adams. They secured a charter and the service of Booker Washington, who declared the Negro owed the white man a debt of gratitude for the advancement received during slavery. 5. One in ten of United States inhabitants is a Negro. Neither New York nor Chicago has its proper national proportions of Negroes. Were all in the nation placed in New York state it would represent for her the proportions recently found in Mississippi and South Carolina. 6. *The Negro vote in Washington, it has been said, rendered conditions there so unbearable that Congress dictatorially suppressed the suffrage for all citizens of the District.* Yet Negro suffrage is still agitated for southern communities where Negroes are less select and more numerous. The Federal government, before forcing such a condition on a state, should prove it works at the fountain-head of government! 7. Far from understanding Southern social conditions students, especially immigrants, are ignorant even of our common history. A prominent Axis-nation magazine editor in Washington recently attempted a short American history and did not know of, or had forgotten Jamestown. A better historian may select half the military heroes for a school text from the Civil War. *Thirty square MILES of ostentatious national marble orchards memorialize Federal victories in the South. The South's great sacrifices in all other wars memorialized in a miserable matter of ACRES.* May not sociological information be as disproportionate?

*Seek reform!* Restore to the Negro the right to vote in our national capital. Aid him in migrating to any place in America until every state has its proper proportion of Negro population—one-tenth. Emulate Russia in geographically scattering industry, and demand for the Negro his place in northern and western industry. By a roll-call in Congress find who is willing to aid his district or state to attain its proper Negro population. Make the answers public. The policy of forcing the Negro to remain in the poverty-ridden southern states is vicious and must be broken up. Define clearly, and make public, the national policy on this question. If it be geographical Jim-Crowism, admit it. Mendacity has marked our whole national program in dealing with the Negroes. Several northern states tried to crayfish on the carpet-bag amendments. Even the thirteenth passed by using state governments which Congress repudiated. Suffrage in Washington is still a disgrace. Let's drop falsehood and hate even if truth seem stern. We need a fact-finding program and here the South is sadly amiss. The average southern college has been one of the poorest places to seek facts relative to the community it serves; its graduates all too often gullible pedants, ignorant of the South's human and natural history, of its resources, and its economic and sociological problems, mere poll-parrots of no particular cultural force. Facts may not flatter either white or black, North or South. But if we can't face them, then why not ask our allies, France and England, to add to Liberia enough of north Guinea for a haven wherein the Negro citizen may try making some United States history in which he can feel proprietary pride?



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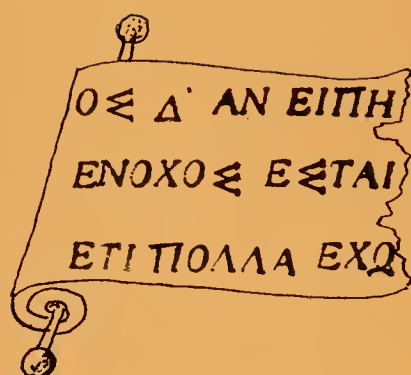
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## CHAPTER XI

### COINCIDENTAL POETRY IN SKYAGUNSTA'S COUNTRY; INDIAN PLACE-NAMES IN UPPER SOUTH CAROLINA

Speak not of "hearts of stone" unless you have known a country cemetery like Old Richmond Kirk's. There stand boulders, rudely nail-lettered, that shame human fidelity. Generations ago loving hands placed on their foreheads letters of names that held sweetest memories and placed them to stand guard against the oblivion man dreads more than death. Neighbors and children die. Years creep into decades, decades into centuries, but still they stand, with winter snow high-lighting, and summer lightning illuminating the mark on each forehead, lifted serenely toward the resurrection-fraught east. Your pompous obelisk, your Webster's "ponderous nothings which he well knew how to employ when he was compelled to speak and had naught to say" are pygmyized by such pathos. Yonder in the valley lie other memorials of an earlier date: Indian potsherds! Have you ever found a graceful one marked with a woman's fingertips? A last feeble feint with oblivion! So lifts a pleading hand from the sea of past eternity. Her name, and the name of her tribe? Gone, and beyond recovery! But a voice—"My people perish for lack of vision!" Yes, the vision of loving cooperation, or Union.

\* \* \* \* \*

Skyagunsta was not wordy. But his words could zip straight like bullets. "I will fight with my command alone, if for nothing else, to show the people we do not give up the state," could well lead the wavering Continentals to fight at Cowpens. To the all-too-often brutal frontiersmen his, "Spare the old men, squaws, and children," could open a new epoch in humane warfare, and even if "Wizard Owl," he was also called "Chief Man," which to the Cherokee, like our "prince of a fellow" signifies "gentleman."

Around his Waxhaw, Long Cane, and Apex Cession homes lingered many of the upstate Indian names. Some, supposedly so, suggest corrupted surnames, but Boheynee may be Catawba, "I bring quickly," indicating speed. Tyger river may have been named for a French settler, Tygert. Walhalla is certainly German Valhalla, not Cherokee "Wahala" for South. Chicora, perhaps Castilianized Indian, a Toron-

to Guide-book (c. 1916) renders, "Pretty Flower." That Tomatley and Tomatola indicate Creek introduction of Mexican tomatoes we may doubt. For Thigu, M. W. Stirling suggests Creek Thlakko, or "big," but remember the Cherokee Hungu, and Catawba Tehogeh, for apple. Jules Marcou derives "America" from the Nicaragua Amerriques, but Will West Long, or Ganuhida from the Cherokee Amayuli, "center of water."! Skyagunsta's last residence had an Indian name, Tomassee. It had been a town, evidently at least by 1738. There, was owned, a red carnelian of egg-size, an ulunsuti, too dangerous to keep in the house, analogous to the Creek sabia or sarpeyah, a white, blue, red, yellow, or even nearly black stone kept away from the house, lest it break down restraint among members of the family, and there a great head-warrior finding he had smallpox, was said to have committed suicide by forcing a hoe-

helve down his throat! Now the Cherokee Testament uses Unelan-unhi, "The Apportioner," or "Sun-god" to render our word God. Thus Esawgetuh Emissie, Sawga Emissie, Hisagita imisi, Isagita imisi, or Hisagita-misa, "Keeper," or "Master of Breath," seems more probable source for Tomassee, which see. Some older Creeks thought this sacred name came into use after Caucasian contacts, an idea possibly engendered by the use made of the plural form, "Ones-over-and-above," which was done to avoid calling the sacred name.

Seek here conjectural, possible, and at times fairly authentic meanings. There are as Dr. Frans M. Olbrechts puts it, "few about which we can have absolute certainty." Dr. Nathaniel Gist Gee more than anyone, helped in publishing this list. In the true "place of the sunlight of God" may he receive the greeting, *Tadeyastatakuhi*, or "We shall see each other."

ACONEE—See Oconee.

ALLAGAE—See Ellijay.

A M O Y E S C H E E K — Probably contains "Amayeli" or island (Fewkes), and "cheek" suggests Cherokee "tsiki" an emphatic or superlative suffix, so perhaps "Real Island." W. P. A. Guide-book gives also Oudalee, and Arroyes-Creek! Note a possible badly written m and h. "Corn Island" merits attention; see Chickawa.

APPALACHIAN—From Florida Appalachees, (supposedly, "On the other side") in whose land the Spaniards supposed themselves still to be; but cf. Choctaw "apelachi," helper.

ATARI—Cherokee for mountain, anglicized as Ottaray.

BRASSTOWN—See Untsaiyi.

CATAWBA; KATAPA—Choctaw for divided, dammed up, obstructed, obstruction, or separated, that is from the other Siouans. Hal-

bert says, "escatawpa," signifies where cane is cut. Katapa at times means destruction, and "tapa," cut-off.

CATEECHIE—A fictional heroine of J. H. Rice's writings.

CHAGEE; CHAGU—Cf. Cherokee "tsayku" or jaybird, but see Chauga.

CHARASHILACTAY — Supposedly "White Water"; see Simms' "Border Romances."

CHATOOGA; CHATUGA — Cher. "Tsatugi, "He drank by sips," or "He has crossed the stream and come upon the other side."

CHATUSEE—Perhaps same as above.

CHAUGA—Cherokee tribe of Tsagi, pronounced somewhat like Chaugee, supposedly changed themselves into bears that the other Cherokees might have food, but when once killed each could come to life several times again. This sounds like a phantasy elaborated to aid a tender heart. An actual affection for the game! White game-hogs should blush. While white men burned brothers at the stake for religion, the red men merely burned enemies for amusement. Which pleased God less?

CHEOCHEE—Perhaps the plural of Itseyi, or "Freshly green new ground."

CHEOHEE—Tsiyuyi, or "Otter-place" (Mooney), locally pronounced Chawy, and suggesting Tsai, or three.

CHARRAW; CHERAW—See Sara and Sura.

CHEROKEE—Cherokee, Chera, or fire (Adair); Choctaw, Choluk-okla, or cave-people, broadly cave-country people (Mooney); Creek, Chilokee, signifying a foreigner (Swanton).

CHESNEE—May be Indianized surname Chesney. Suggests Cherokee "Tsistu" or rabbit, or barely a shortened Tsistunigisti, or rabbit-



foods, Cherokee name for wild-rose.

**CHICCEROHEE; CHICHIROA; CHICHEROHE; CHICKEROHE:**—Perhaps the R-speaking Cherokees form of Tsitsalagi or its plural, hence, "I am a Cherokee," or "We are Cherokees;" the villages concerned were evidently on the edge of of Cherokee territory approaching those of the Sura, or Catawba people, and such an assertion would be very natural. For comparison bear in mind, Chuchuraya, "I become a real fox,"; Tsitsaru. "I hold fire in the mouth," or "I tobaccoize," that is "I smoke," perhaps a peace or ceremonial pipe; Tsilaluhi, Sweet gum Place, and Tsistu, Rabbit plus Tsaru, Tobacco; all these are offered as cuds for rumination by the curious, for the first seems more worthy. Mr. Charles Schwing of Greenville deserves great credit for the location and exploration of this group of villages. He thinks the village of a similar name in Georgia represents a migration of the same group to that territory.

**CHICKASEE:**—This word, perhaps Creek, would have a different meaning from that suggested by the first syllable as translated above and below. Meaning unknown.

**CHICKAWA:**--Mills, author of the "Statistics of South Carolina," thought this means "Corn River," but in Cherokee Selu means corn. However, in the language of the sacred formulae the plant was called Agawela, or "The Old Woman," perhaps from a legend of an ancient mother who gave her body to be buried that corn might spring from it for her children. The prefix Ts—or almost Ch—indicates the plural, though it might also be rendered, "I am" or signify distance. Abbreviation, and the interfluent g to k apt to occur in any language, might by corruption give the name above.

**CHICKEREE:**—Doubtfully referred to the red squirrel or chickaree, and even more doubtfully to

the Tsikilili, Cherokee for chickadee.

**CHICORA; CHIQUOLA:**—Apparently the name of some Carolina tribe or group as understood by the early Spanish explorers.

**CHOASTEA:**—Apparently from Tsistuyi, meaning in Cherokee, Rabbit-place.

**CHOTA; CHOTEE:**—Perhaps the same as Itsati and Sautee. May come from Tsudi which usually indicates detached, falling off, caving off, or separated. Thus as applied to the ancient capital city or peace town of the Cherokees, both of South Carolina and neighboring states, we get the idea of a place consecrated, set off, or sanctified. The idea is so similar to that derived from the ancient Hebrew cities of refuge and sacred city that it is easy to read too much into the story. See both Mooney's and Adair's writings. The name is now, perhaps, no longer current in South Carolina.

**CONEROSS; CONNEROSS:**—Looking like the announcement of a Scotch wedding minus the hyphen, this name is really a corruption of the old Cherokee, Kawanuri-sunyi, meaning "Where the Duck Fell." In Oconee county is the place where long ago the Indians saw a duck which in going down to her nest would disappear over a cliff or bank as if she dropped. This and comments on other place names of the South appeared perhaps a century or more since in the Southern Quarterly Review or some similar magazine, and was consulted in one of our Carolina libraries which has since utterly lost track of the work. While we are "standardizing" our libraries to make room for current European and midwestern novels we are all too often losing sight of home values.

**CONESTEE:**—Suggests the Cherokee Kanosita, that is, Dogwood; may refer to duck.

**CONGAREE:**—Possibly an abbreviation of Connewanga plus the

demonstrative suffix -ree or -ro. thus broadly, "The Connewangas are there!" The Congarees and the Cheraws it is thought preceded the Catawbas into this territory.

**CORONACA:**—An early spelling is Quoo-ran-he-quā, this has been corrupted into Cornacre! K and Q and even G are so easily interchangeable that Karan-egwa, Cherokee for "Great Raven." seems the most likely source for this word. It was not necessarily applied to a literal raven but may have had some reference to a personal name, as in the case of Sam Houston, famous among the Cherokees and called after the Raven.

**CUSATEE:**—Evidently refers to the Cusa or Coosaw Indians. Coosahs were associated with Catawbas with whom a word sounding like German "kuss" meant corn. But among the Creeks, one of their groups was supposedly named from the call of "Coosa" by cranes of some species. Kosa, was a small sparrow-like forest bird; Kusa, a species of reed.

**EASTATOE:**—William Gilmore Simms, on what authority cannot here be stated, in one of his border romances makes this the Green Bird, or Carolina Parrakeet People by the standard they bore. Can it be possible that the noted author derived this name from some local tradition now forgotten? Tsiskwa, and Itseyi implying a grass-colored bird might possibly have been corrupted into some such name. We must remember that having killed the Indians, the white men as old Chief Wafford observed murdered the Indian's words. Adair spells this word as Ishtatohe.

**ECHAY:**—See below on Itseyi, under Elljay.

**ECHOTEE:**—See above under Chota.

**ELIJAY; ELIJOY; ELLIJAY:**—Probably Ela, earth, plus Itseyi, fresh-springing vegetation, hence verdant Earth; of Cherokee origin.

**ENOREE; GANOREE:**—Some

have supposed this to refer in some way to the Eno Indians. This is doubtful. Older people pronounced this name Annoree, and old maps place the G before it, which probably represents an aspirate that might be heard as g, or as k, or even missed when heard by an uneducated white. It seems to refer to something sharp like briars or arrows, but may have some reference to "Canaly" the word a Cherokee used when he gave up in a fight, corresponding to, but not necessarily translating the "Kamerad" of the German soldier and the "Uncle" of fighting small boys. Arrow-place, Brier-place, or Surrender-place might either be argued for, with neither being proved.

**ESTANOLEE:**—See Ustanali.

**ESAW:**—Still another word for Catawba, also spelled Eswaw. See next word.

**ESWAW-HUPPEDAW; ESWAW-PUDDENAW:**—Represent varying sounds heard by the faulty white ear for the same expression in Catawba, as we may well believe. The cultured Oscar W. Lieber heard the first word evidently as "Thswang", while "haput" implies over, or across. Some whites evidently heard the accent on the first, some on the second syllable of the last word of the hyphenated union, with a strong breathing as is often made when we are trying to tell a child or a foreigner how to pronounce a new word. Lieber noticed this tendency in his Indian instructor, and may have lost the last syllable thereby. The meaning would be, "Line, or Boundary River," Eswaw came to mean for some neighbors, Catawba. The form Eswaw is found in North Carolina.

**ESWAW-TAVARA:**—Eswaw, river, plus Tavara another name for Catawba, so Catawba River.

**EUTAW:**—Possibly for Yotawah, Etiwaw, or Etiwa, and meaning in Catawba, sand or pine-tree.

**GENEROSITEE; GENEROSTEE:**—A very elusive word, probably



forced to fit the English word "Generosity" by adaptation to accustomed sounds, so often made with combinations of unfamiliar syllables, as when "translating" bird-songs. It is interesting to reflect that "Junaluski" plus the locative in the mouth of an R-speaking Cherokee might have given almost the word here considered. This would imply a place of failure or defeat, and might represent the site of a battle lost to the Cheraws, or even to the Spaniards, who were temporarily so numerous in upper South Carolina, apparently, as to utterly drive out the populous Suras and their associates.

**HARD-LABOR:**—English, yet Adair speaks of the Indians' Chungke game as "hard running labor."

**HONEA-PATH:**—If not from an early settler's name, a likely source would seem to be Catawba, Do Hohneh, meaning, "I bring," or else, Honeh, meaning, put.

**HORSE-PASTURE:**—From Indians' keeping stolen horses there. Dr. Mooney puzzled over Sagwahi, which he thought meant "One Place," a strange name indeed, occurring in Jackson County, N. C., but Sagwali, horse, and yi, place, abbreviated seems a reasonable conjecture.

**INDIAN CREEK:**—There seems no particular reason for the name thus given for the stream near Carmel, sister church of the noted Old Stone Church. It could appropriately be a corruption of English Ending or Indign. However, older inhabitants recalled a beaver-dam of early days on this stream. Unadena, in Cherokee, was fine fur detached from the animal, and dayi was beaver. Abbreviation and slight corruption might give the name shown on maps of the last century. Inadunai, "He is going along with a snake!" is less probable, though the crookedness of the stream thru a beaver meadow might justify such a name.

**IRAKANA; ERAGANA:**—A Cherokee "queen" supposed to have ruled her three forks of the Saluda river. Her legend, is said to have found its way into a book presented by Father Abram J. Ryan, the Confederate poet, to Mrs. Laura Gwyn, a volume of whose verses is still available in the Greenville Public Library. The book in question, a daughter of Mrs. Gwyn states, was lost in the fire that destroyed their home. It is interesting to note that the word is almost that of Ganoree reversed, and that Cherokee adjectives sometimes preceded, and again followed the noun.

**ISSAQUEENA:**—Another legendary Indian heroine's name preserved in Issaqueena Falls.

In Mississippi, Isaquena, with one e, means Deer River, or creek. (Halbert.)

**ISUNDIGAW:**—See Seneca.

**JOCASSEE:**—Probably from the Cherokee legend of Tsagasi, a fairy or sprite, helpful to hunters who prayed to it, but mischievous, and seeming to enjoy tripping people and making them fall. Simms uses the name as that of a heroine who fell into and drowned in the river named in her memory.

**KADAPAW:**—Considered as another form of the word Catawba. See Tucapau.

**KEOCHEE; KEOWEE:**—From Cherokee, Kuwahiyi, Mulberry-grove place. Compare with the Creek Ki which also means mulberry. Do not confuse with the Keyauwees, a Siouan tribe in which most of the men wore moustaches or whiskers, unusual in Indians.

**KESHWEE:**—A north fork of the Toxaway. Has this influenced naming of Cashier's Valley? Cherokee, Gatsu, signifies "Where?" and a female spirit invoked by conjurers was called Agisegwa, somewhat possible sources by corruption.

**KULSUGA:**—Really Cherokee. Kulsetsi, honey-locust, also used to signify sugar says Mooney, and



called Sugar Town by the whites. Not all ethnologists agree here.

**LONGNOSE:**—Strange English sounding name from Oconee county. Maybe a corruption indicating the place of the Tlanusi, a mythical Cherokee monster, thought of as a destructive giant leech capable of capturing man. Or real leeches may be meant.

**NAGOOCHEE:** — Imagination may find here, in Cherokee, Nakwisi Utsi, "Mother of Stars." But with a Cherokee stars were found on field-larks' tails and in the star-shaped bases of puff-ball fungi as well as in the sky. Simms uses it as a personal name.

**NANTAHALA:**—See Nuntahala.

**NEQUASEE; NUCASEE:**— Possibly Cherokee for "Star-place." Creek Nokosi implies bears.

**NOYOEE; NOYOWEE:** —Compare with Cherokee Nayu Yi, sand-place, or Nayehi, the singular form of the word for Immortals.

**NOONAYEE; NUNIE:** — May come from one of three words signifying, "Place of Immortals," "Potato Place," or merely "Path," but all three appear to run back to a common root indicating something derived from, or like a rock. Noon-ayee Ridge as indicated on old maps ran west of the Saluda and is marked by a number of bare rocky knobs. This Cherokee association of the Immortals with bare rocks coincides with an Old Testament idea of angels appearing on bare rocks, such perhaps as were used for sacrificial altars.

**NUNTAHALA:**—Cherokee, Nunda Ayeli, the Place of the Noon-day Sun, a deep gorge into which the sun could shine at noon. Here lived the mighty monster, the Bouncer, which, moving by jerks or bounces, at times crossed the valley, shadowing all below.

**OCONEE:**— Cherokee, Ukwini. Simms associates them with a Brown Viper symbol. Uk - served as the first syllable in names of some of the mythical snake dra-

gons. Aniwo-digei, implies brown, or brownish. Ukwini may be abbreviated. The Georgia Oconee, has a different origin to be sought in the Creek languages, preferably, Hitchiti.

**OOLENOY:**—Sounds much like the Cherokee word Ulanawa, or soft-shelled turtle, but this animal is rarely found so far up the valley. Cherokee words beginning with Ul- or Ool- apparently carry the idea of penetration, either thru transparency or implied distance. Thus the magic Oolunsuti was transparent, while Ulonza implied beyond, and the Oolenoy was perhaps distinguished by its degree of clearness or by distance.

**OUCARATCHIE:**—See Quacoratchie. Here a faulty white ear misses an aspirate, perhaps, or some old typesetter may have gotten his capital O's mixed with his Q's.

**PACOLET:**—Such is the name of a magic wooden horse in an old English play by Valentine and Orson, but this may be mere coincidence. The word probably bases on an earlier Sura word. Rabbit, in Catawba, is Paak-sang; Summer Grape in Creek is Palko-lako; Peach is Pakana; it might refer to lawo-lako, "big cane" in Creek with a preceding word for river like Bo- or Po- absorbed.

**PEEDEE:**—Doubtful; even ascribed to Irish Patrick Daly's initials carved on a tree.

**POLONOY:**—Strongly resembles a companion word to Oolenoy, but the P sound is too foreign to the Cherokee. Polunoe was the name of a Greek sea-nymph; the scholarly Dr. Garden during his early trip to Table Rock might be suspected of thus matching Greek with Cherokee. But the French Broad furnishes the companion river across the state line, its Siouan name being Essewah Poelico. Compare this with Essewah (river) Polenoy. In one or more Siouan languages boiling or rushing water would seem

to be implied, but the meaning is doubtful as applied to eastern Sioux words.

**QUOCORATCHIE:**—The Creek, -hatchee, or river, has been fancied here, but Dr. Swanton points out the absence of the r-sound in the Creek language. The name is associated with Crow Creek in Pickens county. Cherokee, Kagu, crow; plus Ela, earth, which in the R-speaking, or Lower Dialect would be Era; plus Itseyi, fresh-springing greenness gives a very similar sound, and may be rendered Crow-meadow.

**SALUDA:**—Supposedly refers to Cherokee Selu, corn. Mr. Schwing and his workers have demonstrated the paucity of Indian villages on that part of the main Saluda nearest the Cherokee villages, and the forks evidently had other names. May the reference not be to the Suras or Sualas, rather than to corn?

**SARA: SURA:**—Pottery and other remains indicate that before the coming of the English upper South Carolina contained a large population of Siouan people, the Suras, or as later spelled, the Cheraws. We are sure sugar and sumac are not the only words in which su- sounds like shu-, and Boswell gives us other examples from Johnson's and Garrick's old home town. Perhaps Sura and Sara were others. It is supposed that these people were almost exterminated and driven out before the Spanish gold-hunters, who apparently continued to come after De Soto's initial expedition. Of all those populous villages,—villages that often dwarf those of the Cherokees as now seen in remains both left,—we know not the name of a single warrior, medicine-man, nor chief. We cannot stand on the site of a single town, however great, and name with assurance one letter in its name. So completely in a comparatively short while can whole settlements and every individual in them be

completely forgotten. Of all the Siouan people that once occupied our Atlantic slope none survive save as they have been absorbed in the pathetic little group of mix-bloods in the Catawba nation. Sara, and Sarraak, in the Catawba would signify grass and perhaps by extension corn; compare this with the Cherokee, Selu, and perhaps Seru, also signifying corn. There may be here an echo of the incoming Cherokees learning corn culture from the Suras.

**SARRATAY:**—Perhaps Cherokee Sara Atari, or Sara mountain. In the dialects other than the Lower, Atari would be Atali, the l almost voiceless. Lederer in 1670 still referred to the mountains near the head of Broad river as the Sara mountains.

**SASA:**—Another form of Sara. Among the Cherokees Sasa was imitative for wild goose.

**SAUTA:**—See above under Chota.

**SAVANNAH:**—From the name given by coastal Indians to the roving Shawnees. Suwanee, and Swananoa some regard as similarly derived.

**SECONA; SACORONEE:**—Secona, and perhaps Sacoronee, derive from the Cherokee word for blue. Ani-Sahani, or Ani-Sakani, the Blue-people, made one of the seven Cherokee clans. In Cherokee as in most other Indian languages, says Mooney, no clear distinction is made between green and blue. Green is strangely missing from the scheme of sacred colors. How many white males, however, can be trusted to carefully distinguish blue from purple, or yellow from orange? Has anyone beside Newton, if even he, actually distinguished an indigo in the spectrum? Perhaps the Blue People got their name from some green meadow. Remember the Blue Grass.

**SENECA; ESSENEKAW:**—The early explorer, Adair, makes Sen-eeka, the Cherokee word for Fern Snake-root. Here we might rest



but for earlier and longer forms of the word. The alleged Delaware Shawan-ugi or South Shawnees has proponents. Isundigaw, an early form, demands explanation of the I. Isunigu, another form, points to archaic Cherokee Ani-Sahanigei, with k supplanting g, "the Blue People." Ani-Sawanugi, or Shawnee people, a suggestion, recalls to us that Seneca was the last known Cherokee town on the river toward the old Shawnee settlement on the Savannah toward the South and toward the sea; Shawnee may signify south and perhaps salt. Uneka or unega, white, was the color for the south in Cherokee sacred formulae, and Seneca was also apparently furthest south of any of the recorded towns in the Lower group. That true Senecas once lived there is to be questioned, though Calhoun seems to have thought so.

SHOCCOREES; SUGAREES:—The last part of the word suggests the eastern Siouan demonstrative word -heree, signifying "down there." If the first part be abbreviated from Sura plus Agua or Akwa, Catawba signifying valley, the significance may thus be, "Valley Suras down there." It is not impossible that several of these tribal names beginning with S are abbreviated and compounded forms of the word Sara or Sura, that is when they are found in the Carolina Piedmont, e. g., Sapona, and even Saluda. Seratt may be related to Sarratay, which see. Suala, is perhaps merely the L-speakers' variation of this word.

TAKWASHWAW:—Takwa w a s another word for Catawba and perhaps applied to associated Siouans. The word suggests Takwa plus Tsuwa, mudpuppy or salamander, hence the Mudpuppy Catawbas" or "Catawba Mudpuppies." Fantastic as this rendering seems it is not at all impossible. The head-flattening practiced by some of these eastern Sioux may well have suggested to

the Cherokees the likeness to a mudpuppy's flat head. Gategwa, big marsh, plus Tsuwa is another possible source.

TALEMECO; TELIMICO:—One of the few names the Uchees left us, if it be Uchee. Visited by De Soto this town was noted as site of a temple and a depository of treasure.

TAMASSEE; TOMASSEE; TYMASE:—"Place of the Sunlight of God," as popularly rendered. If the word is Cherokee the m may point to water or island. The hill on which stood Tamassee, the old home of a Revolutionary hero, may really have been an island surreally have been an island surrounded by marshy land of early days. Siouan Ma or Mon signifies earth or country. However, Indian legend makes old Tymase the seat of a very shrewd medicine man or wizard, a great Rain maker. Careful not to tell when he was seeking for rain, and living near one of the areas of highest precipitation in North America, he gleaned credit for rains he could not have foreseen. He owned an Ulunsuti, a magic gem he claimed to have found near the body of a large serpent, and dragon-like snakes were supposed to wear just such gems. Another name for Ulunsuti, is Iga-guti, meaning Daylight. Thus the place of Daylight would have been the place of Sunlight, for with the Cherokees, as with some other primitive people the sun suggests, rather the nucleus than the source of light, in fact they had no word for sun, only for luminary, Nunda. The sun was the luminary of the day, the moon, the luminary of the night. Now the Tymase Ulunsuti, or magic gem, was red, a color held sacred to the sun. A mighty Creek divinity, Hisagita-misa, "Master of Breath" was associated with the great sacred fire above, which fire some confused with the sun, called Hasa in Creek, much like the first part of Hisagita-misi. The Chero-



kees got much of their lore from the Creeks. The -suti in Ulunsuti is probably the effort of the Cherokee, unused to the b sound, to speak the Creek word sabia, or subbia, also meaning magic gem. Thus the legend of Tymase, may have arisen among the Siouan or Creek tribes and passed on to the Cherokees as the last three syllables of the name of the Master of Breath.

**TIGER RIVER:**—Perhaps Cherokee Tagua, for Catawba, misunderstood for "tagger," (tiger).

**TOKEENA:**—Perhaps from the Dakwini, a mythical Cherokee giant fish, or part of a song, "Dakwa-nitilste-sti," against the Tlanusi, which destroyed the boastful singer.

**TOOGALAH; TOOGoola; TUGALOO:**—Seems to refer to a place at the forks of a stream. The Cherokee represented the white-fronted Goose as crying, "Tugalu!" In Adair we find Toogalo given as the Chickasaw word for two.

Halbert gives Toogalo as "forest people." So used by Indians nearer the Mississippi.

**TUCAPAU:**—Notice similarity to Kadapaw and Catawba. That it is Atakapa, "Man-eater," imported from the Choctaws' language is a theory one authority suggests. The Creek Tutkauboe "Fire River" seems more likely, but Siouan sources deserve study. Tehogeh, in Catawba signifies apple, and Tuckahoe, is aboriginal for the fungus root-parasite, "Indian potato."

**UNTSAYI:**—Cherokee for brass. Misinterpreted for Itseyi, which see, gave us Brasstown.

**USHEREE; USHERY:**—From Siouan Iswa plus -heree, so "River down there."

**USTANALI; ESTANOLEE:**—Denoting a natural barrier of rocks across a stream. How easy, with an R for L this could be perverted into "Eastern Narrows!" The first creek south of Easley on the Anderson Road appears on Mills' old map as Nerri's branch, a possible misun-

derstanding by the surveyors' being directed to the "nearest branch." A pleasant little fiction gave a pseudo-explanation of the name: When the surveyor sought a label for this stream as it was to appear in the famous Mills' Atlas, he asked a native, "What creek is this?" "Nerry," (ne'er a) was the answer, with a contemptuous spurt of tobacco-juice toward the stream, "'sjest a branch!" And Nerri's Branch it was written. No Ustanali is recalled on this stream; but the road has crossed for years at a "narrow." No early settler named Nerri did anyone recall. Might the name be an engraver's rendering of a slovenly written "Norris" which perhaps in the old days had the e sound sometimes given Jordan? No memory of a Norris on that stream! Then a real ghost stepped in to aid history. A deserted family cemetery out on the ridge, with no names engraved! But a dear old lady remembered the terror of the slaves long ago when "Old Man Norris" came back "a-ha'ntin'". No one remembered him alive. To history his ghost is more real than he. Old Nerri's, Narrows, or Norris Creek flows into one of the famous Numerical Creeks the names of which told the distance to Fort Prince George. The last is Six-and-Twenty Mile Creek. Old maps show an Eight and Twenty Mile Branch. Not far south is Hencoop Creek, a name that has puzzled generations. It probably has an origin apart from the seemingly obvious. The old English or Scotch "Hink up," or, "Slow up!" would be a very appropriate source for the name as some weary pack-train from the coast eased its pace and began to count the distance to Fort Prince George in the names of the Numerical Creeks. Again, coming down in the other direction and noting that the numerical names of the creeks had run out some Cherokee may well have asked, "Hungu?" or

"Henku?" meaning "How many?"  
"How Much?"

WATACOO; WATTACOO:—Perhaps Cherokee Wadi, paint, and the affirmative Hayu, thus broadly in the Southern colloquial "Sho' 'nuff Paint," (or Wadigei, brown), since ochre is not unknown in the general vicinity.

WATEREE:—Again the ending "-there," or "-down there!" But Wat—is what? And Eeno? -Noh in Catawba is diminutive; Wapit, sky Wapitnoh, skyling or star! Chowan recalls Tchaoweh, luminary. Some of these neighbors which the Catawbas, or Katahbas absorbed were probably so utterly non-Siouan that even a full vocabulary of the Catawba would fail to explain the names of all the nation's groups, and for Yamasee and Nachee no meaning is here offered. Outesta too, is almost lost.

WAXHAW; WISACKS:—Col. Benjamin Hawkins' improper rendering Wissactaw for parched corn is offered merely as a possible ice-breaker and word of similar sound. Waxokal among the Creeks signifies "heronry," and Woxkis, "it is roaring," but Gatschet uses X more nearly in the Grecian sound, or like ch in the German.

The Cherokee vocabulary in Mooney's Myths, and Oscar W. Lieber's "Vocabulary of the Catawba Language," in Collections of the S. C. Hist. Society, Vol. II, 1858, the

student will find of greatest value. Halbert's work also has real worth. Adair, Mills, and some of the other older writers contain choice morsels of information. Gatschet, Olbrecht, Swanton, and other ethnologists whose works have been published by the United States government, gave additional mines of knowledge. Some of these ethnologists, and the late Dr. Fewkes, have given suggestions and encouragement to this compilation, by correspondence, and local residents have at times given valuable time and information. A few names, not now current in the area, are given, since they bear on phases of local history, others deserving mention may have been overlooked, and reports on any such would be highly appreciated, as this is in the nature of a preliminary publication. Students should be encouraged to look for and report such. He teaches best who swaps knowledge with his students, creating a healthy intellectual curiosity in the things of the immediate neighborhood. That leads to community building. Over-standardization is too often sending from our schools mere job-seekers with eyes on some distant metropolis, and an inferiority complex as to their own home states, of which they know almost nothing. If this leads some Carolina Rasselas to find the unsuspected historical wealth in his home valley it can not be in vain.

APPENDIX  
EARLIER FORM  
OF 61-2; OTHER  
LEAFLETS





THE POWDER-SAVING CAMPAIGN.

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# South Carolina Natural History

Edited by

Nathaniel Gist Gee, Department of Biology

Lander College, Greenwood, S. C.

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## DICTIONARY OF INDIAN-PLACE NAMES IN UPPER SOUTH CAROLINA

A. L. PICKENS, Ph. D.

Every public library should contain Jules Marcou's "The Name America", from the Smithsonian Report, 1888. Our western continents may have been named by sailors of Columbus from Indians they encountered on the mainland, the Amerriques of Nicaragua. Noticing the similarity of sounds, a noted egotist about this time altered his signature to make it appear more like the aboriginal name and thus led the world to believe the new western lands had been called in his honor. Every lover of justice, whether he does or not, will wish that he could agree with Marccu.

The majority of the states of our Union, and the most of the Canadian provinces have been named from Indian sources. In South Carolina we have a number of more or less corrupted aboriginal place-names, but we count on the fingers of one hand all those of which we can feel sure of the meaning, and then the other man might not feel so sure. Here is no place for the smug dogmatist nor the justly prim mathematician. Dr. Joseph Grinnell has pointed out the strikingly similar distributional areas traced by aborigines and those traced by native animals in California. In a larger way the Arctic, Hudsonian, Canadian, Alleghenian, Carolinian,

Louisianian, and Floridian zones of the biologist roughly approximate the territories of the seven great language groups represented by Eskimauan, Athapascan, Algonquian, Iroquian, Siouan, Muskogean, and Timuquan. The last once lived in Florida. Geography will get you if you don't watch out! In spite of civilization the white man in his alignments in the western world has been surprisingly subject to the same influence. Had Calhoun and Clay thoroughly studied the history of the Sioux they might have found the red man's history foreshadowing the white man's with something of the same results in the effort to unite the Southeast and the Middle West. Thus in upper South Carolina was a great mingling ground of various languages, just as we find there a mingling ground of northern and southern biological forms. At times one name may have possible sources in two or more languages. The following can be given as conjectural, possible, and in a few cases as fairly certain meanings of aboriginal geographical names. If so many theories are possible for the probable English name of Nerri, how often indeed mere similar sounds must lead astray in languages now wholly dead? See under Ustanali.

ACONEE:—See Oconee.

ALLAGAE:—See Elijay.

AMOYESCHEEK:—An e a r l y name for Tyger river. In a personal letter the late Dr. J. W. Fewkes found in this the Cherokee



word for water, probably compounded or built up to that for island, amayeli. From James Mooney we find that "tsiki", wherein the ts resembles our English ch—sound, when added to a word rendered it emphatic or else superlative. Thus a possible meaning would be "Real, or True Island," as compared with one partially joined by marsh to the mainland. "Corn Island" from the element found in Chickawa, which see, is worthy of consideration.

APPALACHIAN:—A name imported by the Spaniards, supposing themselves still in the country of the Floridian Appalachees, some captives of which were actually placed on the Savannah river by the Carolinians in the early 1700's, but later revolted. The name supposedly means, "on the other side." See Swanton's "Early Creeks and Their Neighbors."

BRASSTOWN:—See Untsaiyi.

CATAWBA:—Perhaps from a Choctaw word signifying, "Divided." See under Tucapau.

Katapa at times signifies destruction, and Tapa, cut off. Escatawpa, where cane is cut, (Halbert.)

CATEECHE:—Supposed to be a manufactured name of an Indian heroine in a romance by the late James Henry Rice. Some maintain, however, that the name is historical.

CHAGEE; CHAGU:—In sound, much like the Cherokee tsayku, jay-bird, but see Chauga.

CHARASHILACTAY: — The meaning "White Water" has been given (Simms.)

CHATOOGA; CHATUGA:—In the Cherokee Tsatugi Dr. Fewkes found two possible meanings (given in a personal letter) "He drank by sips," and, "He has crossed the stream and come up on the other side." Also see Mooney. The latter meaning is made use of in the biography, "Skyagunsta." W. G. Simms, in one of his border romances uses the name as a personal one.

CHATUSEE:—Perhaps from the same source as Chatooga.

CHAUGA:—Resembles the Cherokee Tsagi, pronounced something like Chawgee. An ancient Cherokee tribe had a similar name, and their memory was cherished because they were thought to have changed themselves into bears that the other Cherokees might have food, and that once killed each could come to life again several times over. The hunter really seemed to hold his prey in affection, and felt a certain pity at the necessity of taking its life. What a moral for white hunters! Love the game, and treat it with consideration. Don't be a game-hog glorying in mere butchery! Be a conservationist! The Indians may have had gentler hearts than we think. At the same time that white men were burning their own brothers at the stake in the name of religion, the savage red men were burning their enemies for amusement. Which of the two are we to suppose stacked up lowest in the sight of the Eternal?

CHEOCHEE:—Perhaps the plural of Itseyi, "Freshly green new ground." Used by Simms as the personal name of the villain brother of Jocassee in "Border Romances."

CHEOHEE:—Mooney gives Tsiyuyi, "Otter-place." The name is pronounced by natives of Oconee County, Chawy and strongly suggests the Cherokee numeral Tsai, "three."

CHARRAW; CHERAW:—See Sara or Surai.

CHEROKEE:—Adair thought this derived from the Cherokee Chera, fire; Mooney from the Choctaw term Choluk-okla, or Cave-people, or broadly Cave-country people; Swanton suggested the Creek Chilokee, signifying a foreigner.

CHESNEE:—Suggests Cherokee Tsistu, rabbit, and may come by abbreviation common among primitive people from Tsistunigisti, rabbit-



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**A NEW FORM OF CRATAEGUS VIRIDIS L. \*****Ernest J. Palmer and Andrew L. Pickens**

In an old erosion gulley, north of the city of Paducah, and just outside of the flood-wall, the junior author discovered a low tree which at a distance was taken for the somewhat rare yellow-berried drop-leaf holly. Closer approach showed the growth to be that of some less usual form of *Crataegus*. Learning from the U. S. National Museum that identification of the leafless branch would be difficult, the specimen was retained until it could be forwarded with leaves and flowers from the same tree for examination by the senior author, who refers it to the species given here. In Sargent's Manual of the Trees of North America, ed. 2: 438-39 reference is made to the fruit as being bright scarlet or orange. The form with yellow or orange fruit has not been distinguished, although yellow-fruited forms of several others species in which the color is typically red have been named. For this yellow-fruited form is proposed the designation:

*Crataegus viridis padukensis* n.f.

This is in honor of the city of Paducah and its Junior College, the original Indian name being Paduke, or perhaps Padukee. In addition to the first specimen supplied the senior author, a second goes to the University of Kentucky herbarium and a third is retained in the collections of the Biology Department of Paducah Junior College.

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\* A typo recedit fructu luteo

**NEARCTIC BUTTERFLIES, COLOR AND RANGE**

Study of a large number of species indicates blacks, browns, yellows, and blues, in order, range widely; greens are somewhat southeastern, but also range afar. Reds and red-kins occur strongly southwest and west, orange reaching rather far east. One form encountered, *Thecla* (*Hypaurotis*) *crysalus*, is violet-winged and it too occurs in our Southwest. — A. L. Pickens.

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## LEAF-LENGTH AS A FACTOR IN PINE DISTRIBUTION

The study of pines gives us a striking general rule. Pine needles tend to grow shorter with inland, northward, and altitudinal distribution. However, near the sea, an opposing shortening is noted at times. With Longleaf, Loblolly, Yelow, and Virginia Pines in our Southeast this rule is very marked, and even the Jersey and White Pines are not wholly exempt. A similar tendency is noted in the Southwest. From several authorities are gleaned the *Pinus* species below with length of needle in inches and altitudinal distribution in feet.

<i>P. contorta</i>	1-2 inches	Coastal	<i>P. monticola</i>	1.5-4 in.	4000-9500 feet
<i>radiata</i>	3-6	Near sea	<i>Lambertiana</i>	1-4	6000-9000
<i>Torreyana</i>	8-13		<i>Murrayana</i>	1.5-3.5	6000-10,000
<i>Sabiniana</i>	7-13.5	500-3000 ft.	<i>flexilis</i>	1-3	7000-11,000
<i>Coulteri</i>	5-12 or 14	3000-6000	<i>albicaulis</i>	1-2.5	8000-10,000
<i>ponderosa</i>	5-11	3000-75000	<i>aristata</i>	1-1.5	8000-11,000
<i>muricata</i>	4-7	3000-	<i>Balfouriana</i>	0.75-1.5	Timberline

The leaves of the latter are reputed to remain on the branches 10 to 12 years. Timber-line may reach as low as 6000 feet in its range, and *P. monophylla*, leaves 0.75-2 in ranges from 5500 to 9000 feet; at first glance, it and *P. attenuata*, 3-7 in., and 1500-3000 feet seem to disturb the sequence. Other factors enter at times. In upper South Carolina, the sub-auriferous gneisses and mica slates and the auriferous or "golden age" talc slates and clay slates all four lean each on the preceding, and the geological elements belt the Piedmont soil much as the pines belt its forests. After the clay slates come some itacolumite deposits, or "flexible sandstones" as South American specimens resembling petrified wood are called, but the striking feature is the Sandhills. Then comes the stoneless soil of the Coast-plain, where harbors of Beaufort and Charleston are supposed to have been carved of old by the now fairly distant rivers the Savannah and Santee. The somewhat shorter-leaved Slash Pine near the coast and to the south yields predominance to Long-leaf which is limited in distribution by the upper Sandhills. Climate figures, for in North Carolina the respective pine belts incline to slip off the shoulders of the geological belts followed so nicely in the neighboring state; so does soil, for in Georgia and Alabama the longer-leaved pines tend to come much further north in the calcareous river valleys than in the more gneissic Savannah. Perhaps a great determining factor in shortening needles of species near the sea is hard wind. Inland, perhaps the winter weight of ice and snow is a determining factor.

Curious similarities are noted in the mountainous pine-belts and in the Coast plain. Great-mound Ants, Pickerel Frogs, Parula Warblers, Shrikes perhaps, White-breast Nuthatches among animals, and Calopogons, Fringed Orchids, Blue berries, Cucumber Trees and Papaws of one form or another, among plants are inclined to appear though often

MEANING FOR WORDS OF FORGOTTEN MEANING

Hawaiian requires twelve letters: A E H I K L M N O P U W. Fourteen letters unused! V is one of the rarest letters in our local Indian names; Osage lacks F J L R V and Z save as Zh; kindred Catawba, F L Q V X Z. Onandaga lacks, B F L M P R V Z, but kindred Cherokee only B F R P V Z; the extinct Lower Cherokees used R for L; M-words are rare; no Cherokee word is known that uses Sequoyah's Mu. Bartholomew and Samuel in the Cherokee Testament become Wadalami, Quatolami, or Quadalami, and Sami; Mr. Wm. W. Long, or Ganuhidi, well-versed in his native language uses the symbol in one word, a surname on the Qualla reservation, Moody! Numerals, Catawba by Mills, A; by Lieber, B; R using Cherokee by Adair, C; and L-using by Meoney, follow:

1. A:-nepoya	B:-d'noponeh, or nepaing	C:-soquo	D:-sagwa
2. naupare	naopreh	tahre	tali
3. nomonda	naomeneh	choeh	tsai
4. puree-purree	paropreh	nankke	nungi
5. puctree	pocktreh	ishke	hiske
6. nepurree	dipereh	sootare	sutali
7. wassinee	wassigniu	karekoge	gulgwagi
8. nepissaw	naposah	suhnayra	tsunela
9. patchaw	wanttchah	sohnayra	sannela
10. pitchinnee	pitchineh	skoeh	askahi

Note absence of the letters mentioned for each group even when recorded by differing ears. By such word-chemistry ethnologists can use words now meaningless to allocate certain extinct tribes. "Cyvane" for seven, and "lyhe" or "lae" for lie, perhaps once pronounced as la-i with a as in Julia, i short, these might help us place an inscription chronologically. So sounds lacking or present may do much toward helping us place an Indian place-name racially, and in determining effect of natural zones of primitive man. Record all such place-names encountered during work;-A. L. Pickens.

unnoted in the intervening Piedmont. Several years ago a strange pine was called to my attention in northwestern South Carolina. Investigation proved it to be the Sand Pine, *P. clausa*, several hundred miles north of its usual range. Parula Warblers given to nesting in Spanish Moss, *Tillandsia*, near the coast, skip the Piedmont, and appear in another ornithologic variety nesting in the lowly organized lichen, Old Man's Beard, *Usnea*, that grows on mountain trees. The Piedmont hiatus may be due to deforesting, but in this case a hiatus must have existed previous to general clearings. Are you able to detect any noteworthy biological zonations in the vicinity of your home?--A. L. Pickens





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### INSECT NOTES

TERMITE GROUP PASSING FROM PRIMARY TO SUPPLEMENTARY HEADS:- After the initial swarm of alates recorded in Vol. 4, No. 5, our termitarium was left largely undisturbed, save for feeding and watering. For some time we have known that *Reticulitermes* termites were not restricted to a mere woody diet, various insect material and fruits being consumed. It now appears that our recently discovered use of yeast in battling deficiency diet may have been in use among these insects long before. Slices of banana exposed on the earth surface of the termitarium seemed the prime favorite. Bits of apple appeared to be a good second. Half an English walnut shell packed with fruit pulp and placed open-side down would be well cleaned, even part of the interior of the shell being eaten. Commercial yeast-cakes ranked next, but attracted so many mites, they proved a drawback. Yellow of egg was surprisingly acceptable, but the meats of nuts, like pecans, held no more than medium attraction, while beans exposed were altogether neglected.

Swarming took place this spring twelve days later than last. On April 10, alates, emerging from one area, were numbered at 642, pouring out so rapidly that allowance for error must be made; last year's 124 was less than one fifth as great. Somewhat later ants took over a seemingly abandoned and marginal part of the labyrinths but were completely removed, and a second raid was discovered almost immediately and broken up. The week of July 8-14 was given chiefly to opening and taking a census of this termitarium, and 11,867 were counted with the possibility of course of some active individuals being counted twice and other young, almost microscopic, juvenals being missed altogether. Included were an estimated 400 to 500 soldiers, many in the white penultimate instar, some 200 to 300 potential reproductives showing wing buds, some 4000 obviously immature individuals from the first instar up, six secondary "queens" or female supplementals, and the one original primary "king" or male reproductive, but not a single egg was recorded, partial aestivating having already been noted for this genus. This male had so physogastric an appearance that it was necessary to mount it carefully for microscopic examination to determine the arrangement of the abdominal plates. Apparently the death of the primary female made possible the development of this bevy of secondary "queens". The primary male survived, and not one of the

active keel-back males, so often seen in termite cultures was noted in this. All the reproductives were near together, fairly deep but not at the bottom. The young were inclined to flock with the workers in the upper reaches, where the soldiers at times made up less than one per cent; and wingbud forms perhaps fewer. Some six primary pairs had died in neighborly war, 1936, leaving all young under common heads.

**THE CROSS CUT SAW CICADA:-** This cicada has a note much like the sound of a cross cut saw, more like that of the "True" Katydid *Pterophylla camellifolia* than of anyone of its relatives, a deliberate "Shake, shake, shake," about forty "shakes" per minute. It is very rare in Paducah, one or two strays a year, but east of the Cumberland is abundant at Kuttawa and on up the Ohio valley to Otter Creek, where, gunless, I could see them crawling about in the trees above. They evidently occur up the Cumberland into Tennessee, but are among the most timid and alert of the family. Please help secure specimens and communicate with me, or with Dr. W. T. Davis, 146 Stuyvesant Place, Staten Island N. Y., — A. L. Pickens.

#### A CHECK-LIST OF BIRD-NAMES IN CHEROKEE

A. L. Pickens

Conversation and correspondence with William West Long, or Gan-nhidi, of the Cherokee reservation has added materially to my list of Cherokee bird names. As in other Indian languages many are onomatopes, and I beg leave to distinguish, where possible, between the phusiphonic, or "nature-sound" onomatopes like our *Chickadee* and *Qua*, wherein the human being is supposed to use the bird notes, and the logophonic, or "speech-sound" in which the bird is supposed to use human words, as in *Bob-white*, and *Killdeer*. Some words, now known only as onomatopes, may in former days, have been subject to such division. Mr. Long, has shown great patience and kindness in his augmentation of this list, which, it is hoped, can be published later in less abbreviated form.

Mooney, Olbrechts, and other authorities have been used.

**Nunda-dikani.** "It has moon—or sun-eyes". Great Blue, and other Herons; Bittern.

**Kanasgawi-unegu; Kanaswa.** "White Kanaskawi". Egret; White phase of Little Blue.

**Sa-sa.** Phusiphonic onomatope. Cf. our "Honk-honk". Canada Goose.  
**Dagulku sakoni.** "Blue Dagulku" Perhaps partly logophonic. Blue Goose.

**Udani; Kawan.** Last phusiphonic. Cf. "quack" and "quank". Mallard.  
**Utli.** "Awl", the outline when flying resembling Indians stone awl. Swan.

**Suli.** Probably phusiphonic for swish of plumage when rising. Turkey Vulture.

**Tlanuwa; Sunnewa.** "Swift plumage". A mythical bird, perhaps from Goshawk.

**Sanuwa usdia.** "Small Tlanuwa", or "Sunnewa". Sharp-skin Hawk; Cooper's Hawk.

**Tawodegua.** "Love-sick", or "Big Hawk". Perhaps logophonic. Red-tailed Hawk.

**Digatiski.** Probably confusion in hawk names here. This "brown Rabbit Hawk".

**Digaguanuida.** "Long-tailed". Marsh Hawk, also the "Chicken Hawk."

- Awoheli, tsiwoduhe tsugidatli.** Pretty-feathered eagle. Golden Eagle.  
**Awoheli, unegu askoli.** "White-headed Eagle". Bald Eagle. (Cf. Chickasaw Ooole).
- Kanutsuwa.** Suggests, "much claws" and "mud-dog catcher". Osprey.  
**Gigi; Giya giya.** Phusiphonic. Sparrow-hawk; second, "blue Sparrow-hawk".
- Tluntisti.** Suggests "panther-like", (color and movement). Ruffed Grouse.
- Gugwe.** Onomatope. Bob white.
- Duletsi; Galisgia; Guna.** Cf. "Kernel-[Neck]". "Dancer" and "Arrow", Wild Turkey.
- Digagwani.** "Cripple-legs", but cf. **Digaguanuida** above. Coot, also Rail.
- Galusayoha.** Cf. **Galisgia**, "dancer" and **Agaluga**, "thou whirlwind". Woodcock.
- Tsagousta.** May contain reference to sharp beak. Snipe.
- Guwisguwi; Kanasgawi.** Cf. **Kaneskewodi**, "broom sedge", of "brown grass". Yellow-legs.
- Were bitterns so named from brown sedge color, then these from similar forms?
- Kanustuwa.** May refer to pecking, or picking up. Cf. Osprey above. Sandpiper.
- Tsoustowa.** May refer to stripes. Killdeer.
- Tsasquayi.** Cf. **Tsisqua**, "bird". Herring Gull.
- Wayi.** Lit. "hand to hand", an expression Ganuhidi thinks may mean, a great number, in reference of course to the great flocks of former days. Passenger Pigeon.
- Gulediskinihi.** "It cries for acorns" that is for "Gule". Mourning dove.
- Datluga; Dal-kagwu-degu.** Probably an onomatope. Yellow-billed Cuckoo.
- Wahuhu.** Onomatope. Screech Owl.
- Atskili.** Wizard; witch. Ganuhidi knows the "laughing call" belongs to next.
- Ugugu; Ukuku.** Onomatope. Barred Owl.
- Waguli.** Onomatope. Whippoorwill. Chuckwill's widow not distinguished; reservation north of its range.
- Kalisdoga.** Refers to long, or sharp wings. Moth-hunter, or Bullbat.
- Anigasta; Anigostayi.** "Sharp". Note unexpanded tail in flying. Chimney swift.
- Walelu.** "Rolling sound", as of dog wallowing, stones rolling, etc. Hummingbird.
- Tsatlo; Tsulu; Chutloh.** Probably an onomatope. Kingfisher.
- Unegada.** "White Soil". (Note bird eats ants on bare spots). Flicker.
- Guquogi.** Evidently imitative. Pileated Woodpecker.
- Tsa tsa.** Phusiphonic. Red-bellied Woodpecker.
- Dalala.** Phusiphonic? Red-headed Woodpecker.
- Tsuliena.** "Deaf" Yellow-bellied Sapsucker (Cf. Mooney: Nuthatch).
- Tsisquenutsa.** Cf. **Tsisqua**, bird, plus some other word. Downy; Hairy Woodpecker.
- Dilequa.** "Big Skunk", apparently logophonic. Kingbird.
- Gulisguli.** Doubtfully referred to the Crested Flycatcher by some.
- Tsiskayagatsosdi.** "Bird (?) looking for flies". Phoebe.
- Henilu.** "Sure-gets", or, "Lucky". Acadian Flycatcher.
- Ulenudu.** Signifies, "he's lost". Wood Pewee.
- Tsoyaga.** Bank Swallow; also the Cliff Swallow. **Gadusi-nunihi ehi**, or "Mountain Swallow" may refer to latter.
- Tsudi-quana tsuga** startlingly suggests, "Detached peaches (or plums) many together". (Note nesting habit in north). Barn Swallow.
- Tsu-tsu; Tlu-tlu.** Phusiphonic. Purple Martin.
- Tsayaga.** Onomatope. Blue jay.



- Kolanu. "Taking flesh out of bones. Raven.  
 Kagu. Onomatope. Crow.  
 Tsikilili. Onomatope. Chickadee.  
 Utsugi. "Crest", or "Top-knot". Tufted Titmouse.  
 Duweyalo. White-breasted Nuthatch, also to Red-breasted Nuthatch.  
 Adagoluni. "Wood-tracing". Brown Creeper.  
 Ganulatsi. "Ribs". (Note rib-like marks on sides of wrens). House Wren.  
 Tsi-tsi. Phusiphonic. Winter Wren.  
 Alitama. May contain word for "water" Perhaps logophonic. Carolina Wren.  
 Tsusgo-digiski. "Heads-it-eats", or "Head-eater", probably from confusion of Mockingbird and Loggerhead Shrike. Mocking bird; also for Loggerhead.  
 Utsima. Cf. Utsi, ama; mother, water. Perhaps logophonic. Cat-bird.  
 Watiyela. Onomatope. But cf. Wadaga, "paint" and ela, "earth". Brown Thrasher. Rufus color suggests reddish earth.  
 Tsiskwagwa; Tsiquola. Perhaps phusiphonic, from "great bird", Robin.  
 Kawoga. Onomatope. Woodthrush.  
 Diyasgitluwisgi. "Flopper; flapper bird". Veery.  
 Tsasquolade. Cf. "They have been cut off", of nesting stumps (?). Bluebird.  
 Disi. Phusiphonic. Blue-gray Gnatcatcher.  
 Atsila-u-lis-ditli. "Fire on his head". Golden-crowned Kinglet.  
 Tatsalaga. "Quick move". Ruby-crowned Kinglet.  
 Unoni. May be some reference to harmonious union. Cedar Waxwing.  
 Diga dulenu. "Has large eyes". Blue-headed Vireo.  
 Tsugatesanali. "Striped on around eyes." Red eyed Vireo.  
 Tsugatsalala. "Striped on head". Black and-white Warbler.  
 Ganugi. "Falling down". Blackburian Warbler; perhaps confused with Chat, or Maryland Yellow-throat, anciently.  
 Tuya. "Bean". Evidently logophonic for its call. Chestnut-sided Warbler.  
 Tsulitsota. "Camping"bird, perhaps logophonic and descriptive. Cy n-bird.  
 Huhu. Onomatope. Yellow-breasted Chat.  
 Awohali ayusdi. "Like an eagle, "from markings. Redstart.  
 Tsisquaya gadulaehi. "Sparrow living in cities". English Sparrow.  
 Tsuquilisda igodasuhi. "Many together living in meadows". Boblink.  
 Nokwisi. Star. From white of tail when flying. Meadowlark.  
 Tsuquilisda atsuyai. Regarded as male of next. Redwinged Black-bird.  
 Tsusquilisda. "Many together". Grackle, also for Cowbird and Purple Finch.  
 Woleda. Unknown. Baltimore Oriole, also Orchard Oriole.  
 Tsohala. Unknown. Scarlet Tanager.  
 Tatsuwa. "Like shouting". Cardinal.  
 Kayusqualana. "Big-beak". Rose-breasted Grosbeak.  
 Alitsinosga. "Like charcoal". Note iridescent colors. Indigo bird.  
 Tsawisga. Probably an onomatope. Towhee.  
 Wadagu. "Paint". Goldfinch.  
 Tuti. Onomatope. Snowbird.  
 Tsisquaya ustia. "Little Sparrow". Chipping Sparrow.  
 Tsisquaya atsigili. "Witch-craft sparrow". Probably logophonic. Field Sparrow.  
 Tsuguntagohi. "Scaley around eyes". White-throated Sparrow.  
 Woquda. Probably onomatopie. Fox Sparrow.  
 Tsisquaya. "Most widely found bird". (The "type" of the sparrow group). Note modifiers for other forms. Sigitsowa is a less usual name. Song Sparrow.



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## POPULATION RECOVERY IN TWO INSECT SPECIES

A. L. Pickens

So depleted was the population of Cloudless Sulphur Butterflies as a result of the severe winter of 1939-40 that the following autumn was lacking in what would usually have been one of its most colorful migration phenomena. Observations in Kentucky, Tennessee, the Carolinas, and Georgia yielded not one record for personal notes. Mr. Frank Trainer of the University of Virginia found a similar lack there, and stated, "During the past season I saw not a single individual of *P. eubele*, and I believe that very few were seen in any part of the state." Though August Carolina and September Georgia observations yielded no personal notes, Prof. Franklin Sherman of Clemson College on October 19, 1940, wrote that Cloudless Sulphurs were still there. Dr. I. F. Lewis of Virginia and Dr. W. C. Coker of North Carolina cited Dr. Austin H. Clark of the U. S. National Museum as an authority on the subject and he proved rather reassuring as the population recovery. His view has been justified. Even in later July a brilliant migrant now and then appeared to be floating southward over Paducah. An August motor trip to Nashville, with Dean R. G. Matheson showed many crossing the highway to the southerly side, and my companion first noted them turning northward again as the warmth of noon approached. In September, in South Carolina, and intervening territory, the species had apparently regained something of its former abundance. In migrating a southeasterly bearing seems general both here and there, but from the porch of a Carolina farm home oriented to the cardinal points some were noted that, as noon approached, flew south along the west wall, where those earlier in the morning passed the garden and grove bearing diagonally away from the east wall. Sometimes an individual turns aside to a flower-bed, and may even be deceived by red-figured signs and red-trimmed lawn appurtenances. Like Noah's ant that challenged the elephant with "Who are you a shovin'?" many float for blocks down roughly north and south streets, eddying drunkenly when encountering the air currents from tall, rapidly moving motor vans. Others cut across lots, rising up walls and floating over roofs of opposing buildings. In Paducah migrating Monarch Butterflies come in over the Ohio, often so low they have to rise to scale the comparatively low, stone-faced embankment skirting Barkley Park. Two blocks away some dally over flower beds, and then depart westerly between the houses or down the streets. Others fly high above the roofs and are able to bear more directly to the southwest. Caught in those streets, bearing rather east from the south and much used by Sulphurs, the Monarchs soon drift over the westerly buildings



and orient themselves to the usual directions, whereas Sulphurs appear to feel at ease, drift on down the street for blocks or turn out over vacant lots or other low spaces on the easterly side of the street. Monarchs, in general, also seem inclined to migrate at higher altitudes than Sulphurs. Thanks are extended those mentioned above, and to members of the local class in Ecology for cooperative observations in this work.

A slower come-back has been staged by the termite population so depleted by the great flood of 1937 that not an alate was noted in down-town Paducah that spring. The next spring three personal observations were made: One swarm from a building on a somewhat elevated or terraced lawn, one apparently emerging from an apartment house, and a third from a small aspen tree. After two and three years other buildings showed swarms, but many formerly infested, as yet have failed to put forth swarms. Apparently the whole recovery, or by far the greater part, is being made from offspring of white, crawling, non-winged termites that here and there escaped to air-pockets below, or to cavities above, the water level. Sufficient time has not elapsed for offspring of flyers to be produced in the numbers now infesting local buildings and lawns.

\* \* \*

SPEAKING OF INSECTS, what if the little Cursikin corporal, the beastly Norman Konk-error, Ashy the Grate, and the alleged Graters had gone to insane asylums and oblivion as homicidal maniacs instead of into histories as models for ambitious school-boys? The bane of southern schools has been the neglect of the cultural values at their very doors. Spring, 1926, some students, especially Paul Philson, aided in a survey on "Trees and the Great Drought of 1925." Class-room drought and pedantic surveys of ancient two-legged blood-sucking lice figured not. Pine and Cedar showed little or no harm. White Oak and Red Oak showed smaller limbs of little value, dead. Post Oak shed its leaves and put on a second crop; some limbs of 2-3 ft. lengths died, but no larger ones. Water Oak tops were all green, but many small branches and twigs were dead. Hickory was much affected; tops were killed in many, and nearly all trees showed dead branches. Tulip Poplar was seemingly unaffected. Sycamore showed many dead branches. Peach and Pear suffered, necessitating much pruning. Apple was not so bad a sufferer, but Cherry seemed a worse, some healthy young trees died and had to be cut down the following year. Of Locust trees many were entirely dead, whether from drought or secondary causes. Maple, save for a few dead twigs, seemed scarcely harmed at all, and one Black Gum only was recorded as showing dead limbs.

Develop, extend, and apply that paragraph in reforestation. You will do more good than if you knew all about Buddha's bho tree, or the laurel into which Daphne changed. Prof. John Darby's "Botany of the Southern States," 1855, from Auburn, Alabama, sadly comments, "In spite of our ignorance and not by our sagacity." Thus, much southern lore, romance, and history has survived in spite of, not because of us. How long, how long?

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